The Churchman.

VOLUME XVI. No. 18. | THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. | WHOLE NUMBER, 798.

PUBLISHED FOR THE PROPRIETORS. | NEW-YORK: SATURDAY, JULY 4, 1846. | AT No. 12 JOHN STREET.

The Churchman,

Devoted to the united interests of the Gospel and the Church.

PUBLISHED EVERY SATURDAY,

AT NO. 12 JOHN STREET, UP STAIRS,

Near Broadway.

REV. SAMUEL SEABURY, D. D., EDITOR.

TERMS.

1. *Three dollars* per annum, payable in advance.

2. ALL PERSONS disposed to act as local or parochial Agents, and to make efforts to obtain NEW SUBSCRIBERS, will be compensated as follows:

For every *new subscriber* obtained, and the money remitted forthwith, a commission of ONE DOLLAR will be allowed; or if the money be not paid at the time of subscribing, but remitted, to or paid at the office within the year from the date of the subscription, a like compensation will be allowed. An account will be opened in the books of "The Churchman" wherein will be entered, to the credit of the Agent, all the subscribers obtained by him, and the above commission promptly paid on demand for each and every of the subscribers so paying.

3. In cases where individuals are disposed to act as *gratuitous Agents*, and to forego the compensation of *one dollar* for each *new subscriber obtained*, for the benefit of the subscriber himself—the payment, always in advance, of *two dollars* for each subscriber will be received for the *first year*.

4. For the benefit and convenience of such of our Episcopal brethren as reside in the more *remote sections* of the country—FIVE or more individuals uniting together, and agreeing to receive their papers in *one* parcel directed to *one* post-office. and remitting, always in ADVANCE, *ten dollars*, or in like proportion for a greater number than five, will have the paper promptly forwarded as directed for one year.

5. All Advertisements not inconsistent with the character and objects of the paper will be inserted.

"The Executive Committee" consists of the following persons:—Floyd Smith, Chairman; John H. Swift, John C. Thatcher, David Hubbell Hoyt, and Benjamin A. Mumford. Until otherwise announced, all communications on BUSINESS AFFAIRS may be addressed to the Chairman, No. 12 John street.

Poetry.

For the Churchman.

A PENITENTIAL USE OF THE LORD'S PRAYER

No. 2.—"HALLOWED BE THY NAME."

From all lands, the children who may hail each other
Sons of one great Mother though dispersed abroad,
Wheresoe'er they wander in their wide dispersal,
Chant their universal psalm to Thee our God!
Seraphs pure and sinless who behold the Glory;
Saints whose holy story is the Church's fame,
All the ransom'd faithful who have gone before us,
Join to swell the chorus, "Hallowed be Thy name!"

Ever should our anthems rise to Thee the Holy,
But how may the lowly praise the Highest well!
LORD for much we bless Thee; for our great Redemption;
For our souls' exemption from the pains of hell.
For our great Example in all earth's vexations;
For His holy patience who hath borne our shame:
For His Cross and Passion whose great merits reach us,
And for all they teach us, "Hallowed be Thy name!

For all light in darkness: hopes of fair tomorrow:
For the bliss which sorrow weeps yet trusts to win:
For the contrite meekness to our love essential,
And the penitential tears that flow for sin:—
For the perfect pardon unto all transgression,
Which our meek confession humbly dares to claim,
For Thy Body broken for our souls ablution,
And its absolution, "Hallowed be Thy name!"

Hyde Park, 1846. ACOLYTIS.

From the Christian Remembrance.

PANTHEISTIC TENDENCIES.

With a Church divided upon the very first fundamentals of the Christian faith, as that of England unquestionably is, there is a perilous tendency towards infidelity. And when infidelity comes, it will be no half measure. It will be no compromise of the Catholic Faith. Infidelity, when it comes, will come a strong man armed; and what defence shall be offered by a Church which, while it holds, refuses to teach with consistency and uniformity, a definite Creed; which is distracted by party dissensions; of which the heads have announced the duty of following rather than guiding the popular sentiment, and prescribe compromise under the name of peace. Minds, even thoughtful ones have become accustomed to what are called 'kill or cure remedies;' to desperate arguments which cut sheer between infidelity and the most extreme Romanism. On either side are presented compact, definite, organized bodies of teaching. Each way difficulties are admitted, and each way there is an answer. There is system, a whole and enlarged philosophy, on either side; and before it is too late, we too must come forward with a whole of some sort. That the Church of England has enshrined within her such a system and philosophy, we most firmly hold. Facts prove it: the Church of England has always been ready with an answer to every emergency; an answer which can only be referred to one, and that a definite, creed. Action is the surest evidence of life. Faith and practice which are uniform in their results, can only proceed from one common habit; and the teaching of Andrewes, and Laud, and Butler, and the sanctity of Ken, and Wilson, and Ferrar, can but result from a common life. This life is the Church life. It is as unquestioned as unquestionable, that such results come from a common principle, as that apples prove the existence of an apple tree. It is a fact that there has been, more or less developed, one character in the Church of England. And this character or nature being but one, evinces that the principle of the body from which it springs is but one. And being *in* the Church of England, therefore *of* the Church of England. All other modes of life and practice can be traced to other sources: to Geneva, to Germany, to Puritanism, to Socinianism. The others alone are the natural growth of England. The stream of testimony to the actual living, working, writing, and teaching of a body which as a fact was Catholic, and as a fact was not Roman, whether it be called Laudian, or Nonjuring, or 'Tractarian,' agreeing in all its main features, proves the existence of a something real, tangible, and existent. Upon the clear consistent stand to be made by this body and its principles, which are anything but new, even upon the admission of its adversaries, rests our main hope. Nothing but the Church will contradict Infidelity on every point. Every other so called system makes terms with Infidelity, surrenders here, compromises there, and leaves open questions.

To take an instance: it is only the Church which holds to the strict integrity of the Bible itself. We are accused of mingling Tradition with Scripture. In a sense this is of course true; but we speak now of the mere Bible, the Bible and the Bible only, as the saying is. Not only has the Church alone preserved the Canon from diminution, but the Church alone has the courage, so to say, to face all Scripture. None but the Church can venture upon taking up and fixing every unpliant element into her system. Other bodies have their especial *crux*; some, if but one, difficulty which they cannot get over; some inflexible saying, or line of duty, or stern unyielding dogma, which they cannot bend. The Church has neither favorite books nor conclusive texts. Luther found the Espistle of St. James straight across his way; it was a barrier which directly blocked his march; so he boldly abandoned it: he felt the combat to be hopeless. The prevailing Anglicanism of the last century was, to say the least, afraid of the Epistles of the Romans, and the Galatians. The present Bishop of Chester cannot reconcile the Law and the Gospel.* The present Bishop of Calcutta goes further, and seems inclined to consider the teaching of the Gospels as a 'subbordinate matter,' as contrasted to, not compared with, that of the Epistles. Puritanism ended by considering the Lord's Prayer legal. Dissent neither sings the Psalter nor reads the Scriptures in course; indeed some of its sections have abandoned the systematic use of either. The Anglo-American Church, whose practice is noticeable as indicating the result, under circumstances hitherto overruled among ourselves, of undoubted tendencies in our own communion, has discarded the deutero-canonical writings from the public Service. Wherever the Lutheran doctrine of justification has been held, there, in the end, first the plenary, then all, inspiration of Scripture has been abandoned. There is not one-sixth part of the Bible which has survived the successive exhautions and excisions of the accredited writers of the birth-place of the Reformation—that Reformation which originated in the cry of the Bible and the Bible only. Even orthodox Lutheranism, in the person of its most orthodox divine, Neander, "is justly liable to the imputation of regarding the Bible as a mere human composition, while there are various portions of it which he rejects altogether from the canon of Scripture; that he looks upon the death of Christ as precious only in its moral purpose, as tending only by the force of example, and a certain mystical influence upon our hearts, to make us holy, and thereby to reconcile us to God Almighty; but by no means as an "*opus operatum*," a sacrifice for sin once offered."† This is a remarkable fact, that all bodies which separate from the Church give up the Bible at last: the Church alone is the 'witness and the *keeper* of Holy Writ.' And in proportion as, in the Church, men swerve from the Catholic dogmas, so, however unconsciously, is the Bible itself slipping from their grasp. But while transitional heresy exhibits, in its separate members, this disregard of the inspired Word, in its more developed stage it presents an aspect more alarming, because more insidious.

We have heard, lately, not a little of the "more hopeful position of infidelity" in these days. And it is more hopeful; hopeful in this, that it has not so much as of old to explain away the Gospels, and to assault the Church, as to redistribute all the historical facts of the Bible—not to deny them, but to place them under another aspect. So of ecclesiastical history: the facts are not disputed; all that infidelity now asks is to colour them. The querulous, loquacious, wrangling spirit of unbelief has been succeeded by a patronizing, condescending air towards both the faith and practice of the Church. Infidelity now wears a courtly smile towards religion, and mingles contempt with studied politeness. Nay, sometimes it goes beyond this, and becomes the Church's apologist: puts in pleas for Christian extravagances, dwells upon extenuating circumstances; it has its reverence for antiquity, and does ample justice to religious heroism. Some of the fairest accounts of such as St. Bernard, St. Thomas of Canterbury, and Pope Gregory the Seventh, may be found in the writings of professed unbelievers. The modern French historical school is universally just towards medieval Christianity. Michelet and Thiers fix upon the Church as the real source of modern history. Notre Dame is about to be restored at the expense of an infidel government; Cologne Cathedral is finishing under the auspices of a mixed commission of Protestant and Catholic sovereigns; and Christian art, Christian literature, and the Christian monuments, are elucidated and preserved by those who do not believe in the incarnation of God. Goethe might pass for a religious poet; and there does not exist a more beautiful picture of Christian zeal and self-devotion than in the last work of M. Eugene Sue. These things, each in their way, indicate a novel and alarming phase of modern infidelity, while in its treatment of the Sacred Word, by assigning to it a defined position, as a useful element in the progressive growth of human opinion, as a recognised stage, creditable enough for its period, in the expansion of the poor reason, unbelief is spared the grosser office of attacking scriptural details, which was the work of the Chubbs and Woolstons, content at present with relegating the Bible to an economy of facts. Thus we are spared much tedious criticism by the recent compendious treatment of revelation, which is not at the trouble of denying it, but by classing it with the Veda, or the Eddas, or the Koran, considers them all true, and all useful stages in the progression of a larger and more comprehensive and absorbing idea, suitable each in their way to the national mind, and to imperfect, but advancing, eras of moral and intellectual science. Dr. Mill, with his customary precision, has indicated this peculiar feature in the coming struggle with Pantheism.

"A philosophy in Europe, which may soon visit ourselves; which has already, in some departments, begun to visit us; a philosophy which regards God and nature in a light utterly irreconcileable with Christianity,—which rejects all notion of a Creator, Redeemer, and Sanctifier, above and beyond ourselves,—which discards all faith in the unseen, all hope of an individual immortality of being,—to which the idea is God, and mankind at large is the Christ,—while the records of faith are "dreamy visions" and legends,—the only reality admitted in any system of traditionary religion being the identity of our own highest reason with the essence that is all-pervading and indestructible."—*Christian Advocate's Publication for* 1840, p. 12.

The position which the historical Scriptures occupy in Strauss' system, does not seem to have attracted sufficient attention among ourselves. It is by no means an adequate view of this most subtle scheme to class it under the ordinary sceptical attacks on religion. It addresses itself, as will have been already observed, to a higher element in the mind than the common reluctance to acquiesce in supernatural narratives. It by no means betrays its real character of an irreligious or an unchristian scheme at first; although in point of fact, practically, the Hegelian philosophy amounts to atheism, and Hegelism is the only accredited system which is consistent and consequential. It is upon this that the critical work of Strauss is based. Strauss only applies Hegelism to the Christian religion. Perhaps, however, to understand more exactly the aspect of the Pantheistic infidelity towards the Scriptures, something must be premised on this philosophical system, as such.

Biographically, the philosophy of Hegel is the legitimate and natural result of Protestantism. Its genealogical table is complete; it flows in a direct line, and without a single flaw in the pedigree, from Luther himself. German metaphysics are not to be dismissed by the English reader with the supercilious comment of, mushroom systems — unintelligible verbiage — dreaming nonsense—and the like. The successive philosophers of Germany are much more important than this. First, they are German, and this is one great fact. Germany was the cradle of the Reformation: here the great intellectual struggle commenced; and here alone has it had space to grow into maturity. The *differentia* in our own position, as a branch of the Catholic body, is the German element in our communion. The English element was and is simply conservative: the native feeling and teaching of England was only an inert and opposing barrier to the change and movement: the hierarchical and sacramental principle we have inherited and kept; the intellectual and individual principle we have imported. And, more or less, we have sought for the last three centuries, to combine these two principles. The Church of England is, as a fact, both Catholic and Protestant; that is to say, it has at least a large influential element of Protestantism in, if not of it. The national character has become tinged and modified by it. We hold in suspense a very considerable amount of that cast of thought and range of speculation which originated in Germany. The German divines had considerable sway over our theology; and when once such an influence is yielded to, every year increases its importance. It was not till Laud's time, that a quotation from Calvin and Luther was not held decisive: it was not till his principles were sealed by his blood, that the "foreign reformed" were fairly abandoned. It is true that the Church of England had never adopted them: but neither had she disavowed them. They hung on to us for a good hundred years after the Reformation, and throughout that time they were never cast adrift. It is more then, than a literary inquiry, to find out in what Protestantism has issued in Germany. If we have, in whatever degree, or however faintly adopted in our formularies, still more if we have exhibited in our actual theology, any of the same ideas, in however seminal and rudimental a condition, it is worth while to look at them in earnest, and to trace their historical progress.

Again: while the English mind is thoroughly practical, and decidedly averse from abstract speculations such as those of continental metaphysics, there has never been wanting among us a parallel advance of practical men, who have translated into intelligible moral precept and practice the esoteric and speculative philosophy of the Continent. Where we have not originated mystic theories, we have worked them out into most intelligible actions. If others have philosophized on natural freedom, we have elicited Great Rebellions, and Glorious Revolutions, and American Independence. Our philosophy deals eminently with the concrete and the conclusion. So that, whether a Pantheistic philosophy shall ever be popular or intelligible to our English literature, is not nearly so important an inquiry as its contingent results, when subtly infused into the matter-of-fact English mind. Our apprehension is not for the metaphysical, but for the ethical and political, consequences of the modern infidelity. Our philosophy has always adopted a moral and religious application: and it is in these sober and worldly regions of fact, that it will first make itself felt. The history of English philosophy is not written in the literary biographies of its successive schools of thought and theory, but in the more forcible and distinct annals of its Church and State—in its statutes—in the records of its courts of actual Law and Parliaments. The inquiry, therefore, for the English reader, will be, to discover on what scientific principles practical immorality is based.

* 'The Gospel does not speak in the words of the Law, "This do, and thou shalt live; but its language is, "Thy sins be forgiven thee: go in peace."' Tract No. 619, on Justification, (S. P. C. K.) by Bishop J. B. Sumner. 'All our doctrine should be Christian doctrine . . . . our addresses should proceed as a whole, not on subordinate matters, taken from the historical books, or the Book of Proverbs, *or the Gospels*; but on the mysteries of Christ as unfolded in the Epistles.' (Farewell Charge to the Clergy of the Diocese of Calcutta, &c. p. 61.) The uses of other Churches—as in the Cathedral of Seville, where the Epistle is read by the sub-deacon alone, but the Gospel by the deacon attended with acolytes and tapers—the reading of the Epistle by the deacon and of the Gospel by the priest, as is the general practice of the Oriental Churches, though the *rule* seems the same as that prescribed in the Western Obedience, still, however, with the two distinctions of deacon and sub-deacon—the trine censing of the Gospel only, as in the Coptic liturgy of St. Basil, (Renaudot, vol. 1. p. 8.) as well as in the Roman Church—the very ancient rite of lighting candles at the recitation of the Gospel—nay, even the Western custom, preserved without rubrical authority among ourselves, of sitting during the Epistle and standing at the Gospel, together with the traditional thanksgiving which precedes it—these most intelligible symbolic rites, to say nothing of direct Patristic teaching, show a relative estimate formed of the Epistles and Gospels, by the Church Catholic, somewhat different from that announced by Dr. D. Wilson.

† Dewar's German Protestantism, p. 212.

Communications.

For the Churchman.

NEWMAN ON DEVELOPMENT.

NO. III.

Dear Mr. Editor,—In resuming my remarks on this work, I cannot resist the temptation to step aside, for one moment, and ask what kind of defence the principles of Low Churchism and dissent can afford their maintainers against a theory which, when viewed steadily by the eye of a Catholic, presents nothing but a threadbare petitio, and a mass of infidel reasoning. It is in the hour of difficulty and danger that the true value of all things is revealed. You must place the soldier in the battle's front ere you can test his valor. Profession must be subjected to temptation, before, by human eye, the saint can be distinguished from the hypocrite. Infidelity must unveil itself in its strength, and spread forth its glittering deceptions, before the mass of mankind, who ordinarily judge by appearance, and not by righteous judgment, can discern the respective worth of principles, each professedly Christian, though diametrically opposed. And, since thus it is, deeply and sincerely as I grieve over the fall of one of the noblest minds that ever lived in the tide of times, I can yet see much in this event which manifests the overruling providence of God.

It was an hour of rebuke and blasphemy to truth, when Newman's apostacy became known. Those who had been driven from the field of argument, and in a great measure silenced, if not convinced, lifted up their heads in triumph and exclaimed, "There, there, so would we have it:" while others from whom better things might have been expected, instead of girding themselves to meet the difficulty in the calm confidence of Christian men, that the principles which they had professed in hours of sunshine were strong enough to meet every crisis, and to prevail over the gates of hell, hung their heads in despondency and muttered, "So it appears we were mistaken in the tendency of High Church doctrines." These are they who have "no root in themselves, and so endure but for a time."

But I suspect that those who were at first inclined to triumph over Newman's fall, find they have rather a hard customer to deal with in him. I have no hesitation in saying that all which a pseudo-evangelical can do in opposition to Newman's infidel theory, is to lift up his hands like Dominie Sampson, and exclaim, "Prodigious!" He cannot aim a blow at the essay which shall not recoil upon and crush him.

* * * * * *

What, for instance, could he answer to the purpose, should Mr. Newman adopt the words of his disciple, Mr. Ward, and say:

"I most fully agree with the Evangelicals in the ground of appeal, what remains but to join issue *on* that ground? What line of argument have I been pursuing, which their *own* line of argument does not clamorously call on me to pursue? The Bishop of Ohio, in his charge, as one among many others, appeals to the universal confession even of opponents on the spirituality of Evangelicals as a proof of their doctrines: and what single Evangelical has expressed himself on the subject who has not appealed to the alledged formalism and self-righteousness of Catholics as a conclusive argument against their system." Ideal, p. 245. "Conscience is the only guide which even professes to give a knowledge of the invisible world, or of the eternal laws of right and wrong: it must therefore either be a delusion or authoritative and without appeal." Ideal, 276. "The saint possesses within himself a guidance on moral subjects in its own sphere next to infallible." Ideal, 577. "Holy men are the great fountains from which moral and religious truth flows to the world." Ib.

Who does not see that the contest between the consistent Evangelical and the Romanist is one of conflicting inspirations, an exchange of unsupported assertions, the baby play of I am right, and you are wrong. Neither of them acknowledges a standard of truth external to themselves. It is an accident of feeling, association or constitutional biass, what they become. If feelings of solemnity and awe predominate, they turn to Rome, through the facinations of its ritual, and the magnitude of its pretensions. If the low vanity of "splitting the ears of the groundlings" is uppermost, they march off to Exeter Hall or the Tabernacle. The only logical resting-place for either of them is infidelity.

* * * * * *

I now return to Mr. Newman. Having shown in my previous articles, I. The weakness, and II. The infidel character of the Essay on Development, it now remains for me to fulfil my promise of stating and answering an objection which might be made by the author to my charge, that the application of the principle of development to the Christian faith, necessarily implies the corruption, death, and falsehood of Christianity.

In its form, this objection is indeed a serious one, but I trust that a very few words will prove it to be altogether unreal.

It is no less than this, that, since our Saviour himself has repeatedly declared that the law of Development should obtain in his Church, I have been guilty of the folly of arguing against a matter of express revelation, and am really occupying myself the ground of the infidel, and asserting that the falsehood of Christianity can be proved from our Saviour's own words.

But let Mr. Newman speak for himself:

"While Scripture nowhere recognizes itself or asserts the inspiration of those portions which are most essential, it distinctly anticipates the development of Christianity, both as a polity and a doctrine. In one of our Lord's parables, 'the kingdom of heaven is even compared to a grain of mustard seed, which a man took and hid in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree,' and as St. Mark words it, 'shooteth out great branches, so that the birds of the air come and lodge in the branches thereof.' And again, in the same chapter of St. Mark, 'So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself.' Here an internal element of life, whether principle or doctrine, is spoken of rather than any mere external manifestation; and it is observable that the spontaneous as well as the gradual character of the growth is intimated. This description of the process corresponds to what has been above observed, respecting development; viz., that it is not an effort of wishing and resolving, or of forced enthusiasm, or of any mere mechanism of reasoning, or of any mere subtlety of intellect; but comes of its own innate power of expansion within the mind in its season though with the use of reflection and argument, and original thought, more or less as it may happen with a dependance on the ethical growth of the mind itself, and with a reflex influence upon it. Again, the Parable of the Leaven describes the development of doctrine in another respect, in its active, engrossing, and assimilating power." Essay, p. 57.

It must be confessed that our Saviour does speak of a developing process in the Christian Church, but then, I maintain, it is of a very different character from that advocated in the Essay. It is development of a nature that no sane man ever dreamt of denying, and which appertains to Christianity as an organization and not as a faith. In the correct application of the term (as I said from the commencement) to its proper object, there is nothing alarming in the conclusion to which its adoption leads; viz., that, the Christian Church is finite in its nature and in common with all things on earth must die. Nay this is a glorious truth, to which the minds of holy men in all ages have looked with joy as the amazing consummation of the Father's love, the Saviour's sacrifice, and the Holy Spirit's regenerating and indwelling influence.

Development, as exhibited in the works of nature, may be divided into two kinds, although they may both be reduced under one head. In individuals of the animal kingdom it consists in the simple enlargement of the different portions of the organic structure, without their multiplication. In the vegetable kingdom, in the multiplication of similar organization, proceeding from a centre, on whose model they are formed, and from which they all derive their life. To use the beautiful language of Professor Sewell, "In any well combined and consistent organization, every part repeats and preserves the type and outline of the whole. The branch is framed on the same model with the tree, the twig with the branch, the leaf with the twig. In the highest productions of architecture, the same principle of beauty which regulates the grand outline, enters into every detail, and the smallest leaf which creeps along the canopy of a gothic nitche is moulded upon the same great law which hangs the vault of the temple upon empty space, and throws up the spire into the clouds."—*Christian Politics*, p. 35.

Now in selecting a tree as a type of the Christian Church, our Saviour evidently intimates that the development of which he speaks is to consist in the spread and multiplication of similarities. It is not to consist in the perpetual production of something new and strange, so that the full grown tree should present foliage and fruit altogether different from the primitive shoot, and the upper branches from the lower, which is Mr. Newman's idea of Christian development, and has nothing correspondent with it in nature, (save indeed in a portion of the insect race, when it may be a type of the resurrection and heavenly glory,) but is a mere monster of the imagination that could never have been called into existence, but by the dire necessity of accounting for the anomalous situation of the Romish Church. So that from the very passage which our author adduces in proof of the changing character of Christian doctrines and institutions, we may derive a most striking confirmation of their immutability. The first branch that shot forth from the heavenly vine was to be in every essential feature, even in the finest reticulation of its leaves, the precise counterpart of the topmost branch, which shall bend down under the load of its ripe and rich clusters in the vintage of the last day. But the words of our Saviour are deprived of all force and significancy by the construction which Mr. Newman puts upon them. It is most certain that he was speaking of the kingdom of Heaven, or the Church, not as an idea which was to give birth, through "the use of reflection and argument, and original thought," to other ideas which were to be the great branches under which the fowls of the air, or the tribes of man should lodge, but as a polity or organization instituted by and proceeding out from Him, and which from the smallest and most unnoticed beginning was to grow into a mighty and overshadowing empire, filling the whole world, and affording a shelter to all the families of man, without any alteration in the constitution of its ministry, the nature of its sacraments, and the articles of its creed. I can, therefore, see nothing more fatal to the pretensions of the Roman Church, as set forth by our author, than the strict and literal application of the principle of organic development alluded to by our Saviour. Moreover, it is absurd to infer that because, in the words "the earth bringeth forth fruit of herself," our Saviour intimates a certain spontaneous and imperceptibile gradual development, therefore, he asserts the spontaneous expansion of an idea. The growth of the Christian Church is the work of the holy and indwelling Spirit, who ever operates unseen. All Christian history is but the record of an irrepressible developing power in the Church, extending itself when men purposed to crush it, and laughing to scorn the puerile opposition which vainly thought to level to the earth the battlements of the city of God, by slaughtering her saints and maligning her doctrines. And as to the Parable of the leaven; it is a most striking and consoling type of the mode in which the Church was thus to advance in power and extent in the midst of ferment and opposition, while it was irresistibly impregnating, all things with its own nature, and provingby the ebullition that surrounds it that it is doing its appointed work. There is nothing in this parable which intimates the production of something new, but on the contrary the diffusion over the world of the self-same thing.

In fact, every argument or illustration that Mr. Newman advances, when examined with a moderate degree of attention, makes far more against than for him; and closely as, I think, I agree with you in your general estimate of the work; I certainly must differ in opinion as to its ability. In beauty of style it is indeed unsurpassed, it exhibits a most varied and comprehensive learning with all its treasures at instantaneous command, and a fertility of expedient, reckless in its daring; and there are passages in it of a sad and musical beauty which sink into the mind and haunt the memory; but in that argumentative strength by which Mr. Newman has formerly so greatly distinguished himself, it is absolutely wanting, notwithstanding its apparently logical structure, you no sooner handle it a little roughly than it crumbles to pieces.

The development, then, of which our Saviour prophetically spoke, consists in the spread of ecclesiastical organization, including ministry, sacraments, and faith; or, if you will, of "a polity and a doctrine," forming in conjunction one organism, over the whole world. This Church is the divinely appointed means for the salvation, through Christ, of mankind, and is, by its very nature, temporary, even as the Jewish dispensation which preceded it. It is the mediatorial kingdom of Christ who must "reign till he hath put all enemies under his feet." Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. "And when all things shall be subdued unto Him, then shall the Son also, himself, be subject unto Him that put all things under Him, that God may be all in all." The organization having fully developed and performed its appointed task shall be broken up and die—death being the passage of its members to a higher life. "The perfect shall come, and that which is in part shall be done away."

All this, which is familiar to every child, is very different from saying, that the Christian faith, (which consists of a certain number of unchangeable revealed facts, and is not in itself an organization, but only a component part of one, and therefore capable of surviving the breaking up of that organizatton,) was developed by secondary human causes from an idea. The whole scheme is, in fact, so self-contradictory and impossible, such a vagary of a desperate imagination, that I acknowledge one cannot fairly meet it. For nothing but organized bodies develope, and the Christian faith is not an organized body. But if Romanists, in order to palliate innovations which they cannot deny, will make it, that which it is not, and treat it accordingly; then, the inevitable conclusion is that it must die. and for dead facts there is no second life. And thus, when we reduce this theory to its elements, it proves, as a moment's thought should have convinced all theologians that every such novelty must prove, a mere Babel of unmeaning words.

J. H. H.

Waddington, June 16th.

For the Churchman.

REMARKS ON D'AUBIGNE.

(Concluded.)

We now enter upon a new scene, where the attempt to carry out the same principles of a forcible Reform on a larger scale, met with an ignominious and merited defeat. Hitherto one part of a canton had been arrayed against another, and the Reformed party being the strongest had driven their opponents from the field, and made a merciless use of their victory, so far as liberty of worship was concerned. Zurich, instigated by Zwingle, attempted to force those cantons which still remained obedient to Rome into a compliance with the new measures; for this purpose arms and the most desperate measures were employed, but they only brought defeat and ruin on the unholy schemers:—"Zwingle and the Swiss Reformation stretching out their hands to the mighty ones of the earth, and grasping the sword, were fated to witness a horrible, cruel, and bloody catastrophe fall upon the Word of God—a catastrophe which threatened to engulf the Evangelical cause in the most furious whirlpool." If for the *Word of God* we read the *Zwinglian system*, and for the *Evangelical* the *Reformed* cause, we have no objection to this statement. We only protest against their being spoken of and *treated* as identical. It is also most true that "Religion, from whose brow has been torn the double wreath of truth and meekness, presents but a degraded and humiliated countenance that no person can, that no person desires to recognize." P. 372. Therefore we have a thorough detestation of these proceedings.

Zwingle sought to concentrate the direction of political as well as ecclesiastical affairs in his own person. This was wrong, our author allows in a sort of half confession, but then "no one in Zurich had like him that application to labor, that correct, keen, and sure eye, so ncessary for politicians." "If he retired, the vessel of the state would be left without a pilot. Besides he was convinced that political acts alone could save the Reform." "He explained the advantages there would be in surprising the enemy; and he described even the nature of the arms and the manner of employing them." Had this been for purposes of self-defence, it might have been unobjectionable; but we are reminded that the Swiss Reformation was *aggressive*. "We must admire the strength of that superior genius, which while pursuing a political course in which the greatest minds would have been absorbed, ceased not however to display an indefatigable activity as pastor, preacher, divine, and author." It is to be feared that while as general he was giving instructions in the manual exercise, and as politician in the arts of intrigue and diplomacy, he was as preacher chiefly employed in beating the drum ecclesiastic instead of proclaiming peace, good will, and humility; and we must remember too, that rashness is not valor, nor presumption statesmanship, nor fanaticism religion—it is very easy blindly to plunge into war with the hope of obtaining great gains, but not so easy to attain the end desired. What real claim Zwingle had to the title of superior genius, the result of his measures will demonstrate.

It appears that as early as 1527 he had formed the idea of uniting all the Reformed cantons into one grand league for the exclusive propagation and establishment of their system, under the name of *liberty of conscience*, (p. 408.) In 1528 he began to carry out this scheme, and the five forest cantons, Unterwalden, Uri, Schwytz, Lucerne, and Zug, took the alarm, and adopted measures for self-preservation. Undeniably they persecuted those of the Reformers who came among them, but they had witnessed the violent extinction of the rites of their religion in those cantons where the Reform had prevailed. In the common bailiwicks likewise, over which they held jurisdiction jointly with the reformed cantons, the same result was effected. They therefore treated with Austria for assistance, and an alliance was formed with her. Berne and the other cantons, assembled in diet at Zurich, sent deputies to propose a reconciliation, but the terms were inadmissible, and they returned unsuccessful. Berne had been very dictatorial to the cantons about it, when the reformation was in progress, and frequently employed threats and denunciations. Zwingle now clamored loudly for war to compel Untercoalden to renounce the Austrian alliance, foreign service, and the government of the common bailiwicks, which last privilege they had for centuries enjoyed. Berne however advised peace and moderation. At this juncture news arrived that Keyser, a Reformed minister, attempting to enter the government of Gaster, on the upper shores of Lake Zurich, had been seized, carried to Schwytz, and there cruelly burned as a heretic. Zurich was in a blaze, Zwingle sounded the war trump louder than ever, and desired his fellow citizens to "*clip the wings of the oligarchy!*" In consequence the council was purged "of those impious men who were opposed to the word of God," i. e., according to our author's own statement, who were devoted to *interests* and superstitions which were *opposed to him*," i. e., Zwingle—p. 381. This is a sweeping and singular gloss. Having thus secured *unity of purpose*, he called on the Zurichers "to strike a severe blow upon the five cantons," and thus obtain the free preaching of the word; they levied an army of more than 5000 men, and marched on the bailiwicks. Zwingle was asked to remain behind, but fearful that the measures adopted would not be sharp enough, he shouldered "his glittering halberd," and marched with them to Cappel. This warlike movement displeased the allies of Zurich, and they refused to join. The Roman cantons assembled their forces, and a battle was impending, which was averted by the intervention of Aebli, Landamman of Glaris, "an honorable man, friendly to the Gospel, (i. e. Zwinglianism,) and opposed to foreign service." The Zurichers at his entreaty halted, much to the discomfort of Zwingle, "who beheld in his friend's intervention the machinations of the enemy!" He also received information from Berne that if Zurich did not make peace, it would be compelled to do so—this struck him "with consternation." He was as much bent upon a fight as any of our western fire eaters, and urged his comrades to advance; but they in astonishment asked, if such language was that of a minister of God? Well they might. A conference between the chiefs was held: the outposts mingled together;—and after some days a treaty was concluded, which provided for liberty of conscience, and that the common bailiwicks should pronounce for or against the Reform by a majority of votes. The five cantons were to renounce the Austrian alliance, pay the expenses of the war, and an indemnity to the family of Keyser. Zwingle was not satisfied with these terms, but the people were.

The Reformers for a time employed themselves in extending their system by more peaceable means than armed forces; they seized however upon several convents and expelled the inhabitants. In those places where joint jurisdiction was exercised by the Reformed and Forest cantons, when the turn came for a governor from the latter to succeed one from the former, they frequently refused to admit him, under pretence of securing the liberties of the people. Of course this bad faith excited great indignation. They also tried to get possession of Soleure, but the Romanists being more numerous and on the alert,

prevented their scheme. It was decreed that in the Canton the people should be free, but that in the city *no one should attack the mass.* Our author thereat waxes wroth. He has very peculiar ideas of religious liberty; it means *to allow every one to think as he does himself.* The Reformed cantons were very indignant at this want of success. They also complained that the Waldstettes had not assisted them against the inroad of some Spanish adventurers.

These repeated collisions at length kindled a flame in September, 1530. Zwingle and others of the Reformed ministers addressed a letter to the Confederates in the diet at Basle, admonishing them to allow the free preaching of the Reformed doctrines among them, and modestly telling them, that "the only thing which separates you from our cities is *the absence of the Word of God.*" The doctrine of Reserve was here employed to its fullest extent. The Waldstettes well knew the length, breadth, and depth of this "only thing" whichs eparated them, and they received the communication with contempt. Our author considers this as identical with rejecting the Gospel!

Oecolompadius, who seems to have been a sincere, well meaning, and amiable man, recommended moderation, and a careful abstaining from invoking the aid of the State in the propagation of the Zwinglian system of theology. Zwingle as usual threw himself into the opposite scale. He had communicated with the Langrave of Hesse, was encouraged by him in his ambitious and warlike schemes, and wanted to introduce him into the Reformed league. Berne rejected the proposal, and Zurich, which was wholly under Zwingle's control, was highly indignant. Not contented with leaguing against the Roman cantons, he projected a European alliance against the Emperor, Charles V.; and hoped to hurl him from his throne, and put the Langrave in his place. Stern realities, brought on by his wild enthusiasm, soon and rudely awoke him from these Quixotic dreams. He also showed his statesmanship by sending ambassadors to Venice and Francis I., inviting them to join the league; who were received with apparent civility but ill disguised ridicule, and dismissed wholly unsuccessful.

In the mean time the five cantons stated their grievances, and demanded redress. Their adversaries complained of insulting language, and calumnies being used towards them, and demanded that those who employed them should be punished. Considering however that they were continually insulting those doctrines and rites which the Romanists held most sacred, in their presence and in their churches, this sensitiveness appears very ludicrous; and yet Zwingle made this a pretext for war!! The deputies of the other towns held back. He formed the project of placing "the reins of power in the hands of the great cities," in order to destroy the solemnly guaranteed privileges of the five cantons. In the common bailiwicks too their rights were trampled under foot by the arbitrary decisions and armed forces of Zurich, (p. 425,) to the end that Zwinglianism might be fully established.

Their mutual exasperation being thus enkindled, the Bernese proposed at the diet of Arau, that the *markets should be closed* against the Waldstettes As they were enclosed on every side by the Reformed cantons, this was equivalent to starving them to death. Zurich, however, fearful they might obtain relief, clamored at once for war. And on WHITSUNDAY, 1531, Zwingle mounted the pulpit, "denounced the resolution of the Diet, and preached war on the very festival of the Holy Ghost."—Quem Deus vult perdere, prius dementat.

The horrors which ensued are vividly depicted by our author, and we think it the best part of the book. More spirit and human feeling are here displayed. Even amidst this terrible scene, however, he cannot refrain from repeating the profane buffoonery of the Ziwnglians. The Reformed Magistrates wished the blockade strictly enforced, but the people murmured. "We desire no religious war," cried they. "If the Waldstettes will not believe in God, let them stick to the devil."—p. 431. Surely Mr. D'Aubigne has forgotten that his narrative is an "evangelical" one. We are sorry to say this is not the only instance of an improper use of the name of the arch enemy. The Waldstettes justly complained:—"They wish to employ famine to tear from us our ancient faith; they wish to deprive our wives and our children of bread, that they may take from us the liberty we derive from our forefathers." They interdicted all sorts of sports and amusements; offered up continual prayers; formed processions on the roads of Einsideln and other resorts of pilgrims; and having thus invoked the favor of God, they seized their weapons and prepared, by force of arms, to assert their rights. Some feeble efforts were made to effect an accommodation, but they failed. Zurich refused to raise the blockade, unless her terms were acceded to; and war became inevitable.

But Zurich itself was divided and perplexed. The nobles, who had been driven from the Councils by Zwingle, now vigorously opposed him. The partizans of Rome, trodden down and crushed for a time, began to reappear on the scene. "The ardor with which the ministers of peace demanded war spread in every quarter a smothered dissatisfaction, and many persons gave vent to their indignation." Zwingle had "sown the wind;" he was now "to reap the whirlwind." Alarmed at the situation into which he had brought the State, he offered to resign his seat in the Council, but his friends persuaded him to remain. Unhappy was the choice both for themselves and him. He urged his mad schemes with more eagerness than ever, and the fate of Zurich was decided. We are favored with a few omens and portents as shadows of coming events, but of course they are told ironically. One specimen of the burlesque, in imitation of Tieck, has already, in our first number, been given. Zwingle made a flaming oration in the pulpit, as usual, to stir up the people to war. "The hearts of the Zurichers were so hardened that the sharpest arrows of the Reformer could not pierce them, and they fell at his feet blunted and useless."—p. 440. Considering the badness of the cause and the unpopularity of the war, we should have been surprised at any other result.

In the mean time the Waldstettes behind the barriers of their mountain fortresses were preparing a fearful and effectual retribution for the calamities they had suffered. United in heart, determined in purpose, vigorous in action, and deeply attached to the ancient faith of their forefathers, they raised the glorious banners which had so often led them to victory, and pealing their well known war cry, rushed down their mountain sides, more terrible than the avalanche itself. In Zurich all was disorder; Zwingle, while clamoring for war, forgot the first duty of a statesman, to provide for defence; he and his colleagues treated with contempt the rumors which reached them from time to time of the designs of the enemy. He could fulminate threats of war from the pulpit, but he knew not how to infuse spirit into his troops, nor occupy the suitable positions for opposing the progress of the enemy. We see no marks of that *superior genius* which Mr. D'Aubigne extolled so loudly; presumption and bigotry had brought him into this strait, and, confounded and desperate, he at length *shouldered his halberd*, to fulfil the prediction, "They that smite with the sword, shall perish by the sword." When the news arrived that the Waldstettes had actually crossed the frontier, and had reached Cappel, disorder and dilatoriness still prevailed in the councils. Zwinglianism had triumphed for a time by the love of novelty and change; by the propensity to act in common which often actuates large bodies of men, without their knowing why and wherefore; and by the deceitful promises of liberty and gain which seemed to hover around the new system—but it had been tried in the balance and found wanting;—the outraged and oppressed recovered strength to assert their rights; the idle and the profligate, having plundered churches and convents, found that no more booty was to be gained in this religious revolution, and turned upon those who had promoted it; and the claims of infallibility were more obnoxious in a Reformer than in a Pope, especially when he sought to enforce those claims at the sword's point. By dint of great exertions a scanty band of dejected and despairing Zurichers at length sallied forth to stop the march of the triumphant Waldstettes, who were 8,000 in number. The combat of Cappel was too unequal, and the Zurichers sustained a bloody and disastrous defeat. Zwingle fell, and with him twenty-four of his brother ministers,—which is certainly a remarkable fact. Quoth our author, "One might have said that Cappel was an assembly of Christian Churches rather than an army of Swiss companies!" One may say any thing he likes, but that does not make it true; and he may have very erroneous ideas of the nature of the Church militant.

The Reformed party was reinforced from Berne and other Cantons, till their numbers reached 24,000; the Waldstettes received succors from the Italians and Imperialists, and gained some important advantages. This disposed their adversaries for peace, and the *bottle scene* ensued. The five Cantons were left undisturbed in their ancient faith, and Zurich and the Reformed Cantons were to enjoy their system unmolested. The common bailiwicks were abandoned to the Waldstettes; who thus showed that they had gained a decisive victory. Bremgarten and several other small provinces were also recovered by them. The five Cantons in connexion with Friburg and Soleure formed a perpetual league together, and continued to exercise great influence in the Swiss confederation by their energy and unity of purpose.

Such was the result of the boasted statesmanship of the unhappy Zwingle. There is a great deal of sentimentality, cant, and fustian in this latter part of the volume, but we have no time to point them out in detail, having already trespassed far too largely on the patience of our readers. Between admiration for the system of the Reformer, and distress at the unhappy results of his forcible propagation of it, Mr. D'Aubigne cuts rather a ludicrous figure. We think his tone would have been different had Zwingle been successful. It was only acting the *energetic* Farel on a large scale. Each sought to deprive his fellow Christians of the right to worship God in their own way, by forcible means. Farel succeeded in depriving individuals of this right, Zwingle sought to deprive whole Cantons.

We freely confess that we have no sympathy with either the system or the measures of these Swiss Reformers. It was from them, and their fellow laborer Calvin, that the bitter streams flowed of Scotch Presbyterianism and English Puritanism. Scotland and England witnessed each in their turn the desecration of altars, the destruction of Cathedrals, the expulsion of the successors of the Apostles from their lawful seats to make room for self-sufficient, people-appointed claimants to the ministerial office. The English Reformation was conducted on true Catholic principles. The Anglican Church held fast to what was ancient and universal, and rejected what was corrupt and modern; and she taught Holy Scripture as interpreted by the Early Church Catholic. This failed to satisfy the Fields, and Travers, and Cartwrights, *et id genus omne*, who had imbibed their theology and their practice in the turbid and shallow streams of Swiss Divinity. Hence arose the Puritans of England. We all know how this pestiferous sect vexed and infected the Church, and waxed stronger and stronger, and at one time nearly succeeded in making that kingdom (in an ecclesiastical sense) nought but a cage of unclean birds, an abode of beasts of prey, and a nest of crawling reptiles. In the mercy of God, the Church, after having sat for a while in dust and ashes, and been clothed in sackcloth, and prostrated and even crushed to the earth, emerged from her temporary obscurity, re-assumed her beautiful garments, and occupied again her rightful seat of majesty and power, which she has since continued to enjoy. Her tribulations, however, are not yet over; indeed they are daily becoming more and more serious: "the infection of sin doth yet remain"—the unhallowed leaven of PURITANISM, which visibly and fearfully works in many who are nominally her children. The same dangers assail us who are members of the Church in America. The cry of Popery is raised against her truest sons and most faithful servants by the disciples of Puritanism, Rationalism, and secret Infidelity. Her dutiful and obedient sons, because they follow the teaching of the Prayer Book with implicit obedience, are stigmatized as *heretics.* And by whom? By those pseudo-Churchmen who revile that blessed Book as fraught with errors both of doctrine and practice, who scorn its Catechism, sneer at its Creeds, and seek every opportunity of substituting for its pure, deep, and holy devotions, their own vapid, noisy, profane, extemporary rantings. They scorn the brightest lights and most gifted intellects of the Church in all ages as ignorant and deluded, and say that themselves are guided by the infallible direction of the Holy Spirit. They censure a minister for turning his face to the altar in prayer, and herd with schismatics and Socinians at an omnium gatherum Society Meeting, where the Church, of which they are ministers, is reviled and calumniated. When these men see a book like the one before us, abounding with Rationalism, Scepticism, and contempt for holy things, and extolling Puritanism as the very Gospel, of course they are much delighted, and hail a congenial spirit. What a pity that they will not "go home, to where they belong." Since they will stay, however, let the true Churchman beware of them, their evil deeds, their dangerous doctrines, and their clamorous objurgations. The cry of "stop thief" is often raised by the ill doer himself.

We have an amusing instance of Mr. D'Aubigne's self-sufficiency in the preface. One reason of his writing in English was that "a severe contest had taken place in America between the *Episcopalians* and Baptists on the one side, and the Presbyterians on the other!!" Somebody has been hoaxing this very credulous gentleman. Whatever a few officious and amalgamating individuals may have done, the Church has never meddled with his production, nor is she likely to do so.

He tells us that in the next volume he means to take up the English Reformation. He had better leave it alone. He has neither depth, knowledge, principle, nor learning sufficient for such a task. Let him stick to Germany and Switzerland, which are little known to the English reader. There he can plagiarize and bluster to his heart's content, and with small fear of detection. On this portion of history he may inflict as many volumes as he pleases;—they being like Peter Pindar's razors, "made to sell," and the public remarkably gullible.

We have a portrait of him in this volume. It is by no means of a prepossessing appearance. Starch, harsh featured Puritanical, self-sufficient, with an eye of an unpleasant expression. We have seen somebody just like him, but it cannot have been at the Tabernacle, as we never go to such places. But our readers doubtless exclaim, "Ohe! jam satis," and we join with them most cordially in saying "et jam finis erat."

M. N.

In the journey of life, as in other journeys, it is a pleasing reflection that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end.—*Bp. Horne.*

The Churchman.

NEW YORK, SATURDAY, JULY 4, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

The Board of Trustees of the General Theological Seminary held its stated annual meeting in St. John's Chapel on the 24th inst. A large number of the Trustees, both clerical and lay, were present, and of the Bishops, Brownell, Meade, Hopkins, McIlvaine, Doane, De Lancey, Lee, Eastburn, C. Chase, Henshaw, and others.

After the usual formalities the Board proceeded to ballot for a secretary: of 60 ballots received, fifty-two were given for Dr. Higbee, who was accordingly reelected.

The Chairman having called for the reading of the regular reports, Dr. Anthon raised a question as to the regularity of the meeting. The Secretary had notified the Board to convene in St. John's Chapel, but he (Dr. A.) conceived we were not in St. John's Chapel. (The meetings of the Board are held in the Sunday School Room in the rear of the Chapel and adjoining it.) The Chair (Bishop Brownell) having remarked that the Trustees were in the Chapel, the Secretary proceeded to read the report of the Standing Committee. After which came the report of the Treasurer.

Dr. Anthon called attention to the fact that the interest of the Library Fund was said in the report to be only $360; whereas a fund of $10,000 even at 5 per cent. should yield a larger sum. The Treasurer explained that the fund was $6,000.

The Dean's Report and that of the Faculty were then read, and a resolution adopted to confer the diplomas on the members of the Senior Class, agreeably to the Faculty's recommendation.

The Report of the Examining Committee was then read, and a Committee was appointed to sign the testimonials of the Senior Class, and another on the state of the Seminary. A report was also read from the Library Committee. Several persons were nominated for Trustees with a view to the election on the day following to fill vacancies in the Board.

The routine business being thus despatched, Bishop McIlvaine inquired into the custom of summoning the members of the Board. The Secretary replied that it had been usual to send the notice to one paper in order that others, if they pleased, might copy. Bishop McIlvaine argued that this mode of giving notice was ineffectual, and moved that the Secretary be directed to send notice to the different religious periodicals of the Church—which motion was amended so as to require printed notices to be sent to the several members, and passed in its amended form.

Bishop De Lancey then offered the following resolutions, which were ordered to be printed and made the order of the day the next day at 11 o'clock, to which time the Board adjourned.

"*Resolved*, That all action by this Board of Trustees relative to the vacant or unoccupied Professorships in the General Theological Seminary, be postponed until after the meeting of the next General Convention of the Protestant Episcopal Church.

"*Resolved*, That the present acting Professors of the General Theological Seminary be requested to provide for the instruction of the students, so far as they can, in such studies as appertain to the vacant or unoccupied Professorships of the General Theological Seminary.

"*Resolved*, That the next General Convention be respectfully and earnestly requested to consider and decide upon the expediency of *dissolving* the General Theological Seminary as a general Institution of the Church, and if deemed expedient, then to dissolve the said Seminary, returning the funds and other property of the said Seminary to the respective dioceses from which they were derived, for use, or for distribution to the donors, and dividing all other property, if there be any, equitably among the dioceses."

Thursday the 25th, the Board again met, and after the usual prayers the Secretary proceeded to call the roll, and having called, as before, the name of Bishop Onderdonk, Bishop McIlvaine inquired by what authority the said name was called, and protested against its being called. The Chair sustained the Secretary, who repeated the name at every subsequent call of the roll.

After the reading of the minutes an election of Trustees was made from among the gentlemen nominated on the day previous. The newly elected Trustees are Rev. Joseph F. Philips, of Vermont, —— Lee, Esq., of Massachusetts, Rev. Dr. Proal, of Western New York, Rev. Mr. Cooke, of Rhode Island, —— Garthwait, Esq. of New Jersey, Rev. Homer Wheaton, Rev. William Walton, and Hon. Samuel Jones, of New York, and Rev. Walter E. Franklin, of Delaware.

Bishop Delancey then proceeded to explain the import of the resolutions which he had introduced on the previous day, and offered some general considerations in favor of their adoption; dwelling especially on the importance of the first resolution as a means of repressing present excitement in regard to Bishop Onderdonk's case, and of avoiding all measures which may tend to bias the final and decisive action of the General Convention. He moved the first resolution.

Several members, however, having expressed a desire that the mover of the resolutions should advocate them conjointly before any one was acted on separately, Bishop De Lancey proceeded to express his views in full in regard to the main subject of his resolutions.

Premising that he was alone responsible for the resolutions—having consulted with no person on the subject—the Bishop comprised his reasons in favor of the proposed measure under three general heads in relation 1. to the Seminary itself; 2. to the Diocese in which it is placed; and 3. to the general interests of the Church.

1. A reference to the Seminary itself would show that its dissolution as a general institution of the Church, was imperatively demanded.

In its present form the Seminary was neither a general nor a diocesan institution, but an anomalous combination of both, set on foot as a forced experiment to reconcile conflicting claims. The facts were these: There was originally a general seminary at New Haven, and a diocesan seminary in New York; a large legacy was left by a gentleman of New York for purposes of theological education which was claimed by both, and to prevent litigation in law the matter was compromised by merging the two institutions in one. In this compact the interests of the diocese, from which the funds had chiefly proceeded, were consulted by securing for it a representation in the ratio of contribution, and by making the Seminary to be forever established in it; while the general interests were consulted by taking the control of the institution from the diocese in which it was to be established, admitting trustees from the other dioceses to a joint management of its concerns, and placing it under the supreme authority of the General Convention. Hence the General Theological Seminary was born with the seeds of discord in its constitution—the creature of conflicting interests—with enough of diocesan ascendancy to make it an object of general suspicion and distrust, but not enough to secure for it unity and efficiency.

One withering effect of the want of unity and efficiency which had resulted from this compromise, and was inherent in the institution, had been that the institution had not and could not have a Pastoral Head. Had it been a diocesan institution, the Bishop of the Diocese would have been its head; as at present constituted, it had no head, and could not have one. The evils arising from this want were deeply felt, and could hardly be exaggerated; the students going through the routine of recitations, &c. among the different professors, but being wholly independent of that central responsible authority to which they would naturally look for counsel and guidance, and which was so necessary to harmonize their tastes and pursuits, to control their aberrations, and give consistency and stability to their character.

Another consequence of the same radical and inherent mischief had been, that the Seminary had become an object of suspicion and distrust, which, though utterly unfounded, it had not the power to dispel. A power of visitation was lodged in the Bishops, and this power had been called into requisition, and every thing had been done which the ingenious learning and sound judgment of the collective Bishops could devise, to clear the institution from the imputations of "Popery." Some were convinced by this investigation, others did not need it-being convinced before it began that the charge was utterly groundless; but on the whole the investigation had failed of its designed effect; it had not convinced those whom it was desired to convince, but had left the institution almost as much an object of suspicion as ever. What plainer proof could there be that the root of the evil was inherent in the institution, and that while constituted as it is, it could not inspire the Church with confidence? To say, under the same circumstances, that the same distrust would have existed towards a local instirution, is to beg the question, and to be blind to the real nature of the objections which are made to the Seminary as now constituted. For in a diocesan institution the power of government is commensurate with the sense of responsibility; they who are responsible for evils, may at once detect them, and apply the remedy. But in a general institution, constituted as the Seminary is, it is far otherwise; men in the most distant part of the Union, feel responsible for an institution, the real state of which they cannot discern; hence their sense of responsibility excites a vigilance, which, for want of adequate vision, is apt to spend itself on shams and shadows.

The soundness of this position was illustrated by a reference to the Seminary of Virginia, which was wholly under Diocesan control. Its character and tendencies were well understood; it had the kind of reputation which it desired; those who approved, favored it; those who did not, could stand aloof. But nobody interfered with it, nor was there any extra-diocesan right of visitation. The consequence was that it was eminently successful. Give the Diocese of New York the same chance, the same freedom from interference and extra-diocesan responsibility, and a seminary for which she was alone responsible would be equally well understood, aud cease to be an object of suspicion and distrust.

A third objection to the Seminary, as now constituted, was its total failure to answer the end proposed by the coalition out of which it had sprung. In the very title which it assumes—the General Theological Seminary—it bears a falsehood on its front; it is general in name only, not in fact. Of the two hundred candidates who are annually furnished by the Church at large, the Seminary has never educated more than 100; and its present number is sixty-six. The plan of establishing branches, which should extend the influence of the present institution throughout the length and breadth of the land. has been a signal and confessed failure. In fact there is not now one branch of the Seminary in existence, while there are four or five theological seminaries in the Church independent of it and under Diocesan control. And as to support, the contributions, during the last year, for the General Theological Seminary, were derived from only three Dioceses—New York, Pennsylvania, and Western New York, and these amounted to but $132. With what propriety could such an institution be regarded as general?

2. A reference to the Diocese of New York would show that the dissolution of the General Seminary, as now constituted, was due to its peace and prosperity.

From its connexion with the General Seminary the Diocese was necessarily exposed to an exterior influence. The present Board, for example, was composed of persons from all quarters of the Union, and it was impossible but that a very strong influence, either for good or for evil, must be brought to bear on the diocese in which it assembled. The influence, at least, might be for evil.

The effect of this extraneous influence was naturally to aggravate whatever causes of disquietude might exist in the diocese, and to scatter in it new seeds of dissension. Looking at the diocese at least from the point from which he saw it, the Bishop felt no hesitation in expressing the belief that it had been kept in a state of turmoil in great measure by means of the General Seminary, and that it would be far better off without this institution than with it.

Especially was this disturbing tendency manifest in relation to the present position of the Diocese. With all the care and discretion of the Trustees to prevent it, it was to be feared that the Seminary would exert an influence adverse to the righteous settlement of the present New York difficulties in the General Convention. The Bishop of this Diocese has been tried and suspended, and is now kept helpless and manacled, without the possibility of any interposition in his favor on the part of his own Diocese; while the origin of the whole difficulty respecting him, was notoriously traceable to the General Theological Seminary.

3. The dissolution of the Seminary, as now constituted, was demanded by the general interests of the Church.

There is nothing, said the Bishop, which is now more needed in the Church, than quiet. We have had enough of excitement, alienation, disturbance, and conflict. We need repose. But the Seminary, as now constituted, furnishes occasion and aliment for disputes and reproaches far beyond any thing which is the fair and legitimate product of party divisions. Nothing can be done in it, even to the hanging of a window, which does not bring down upon it the charge of Romanism. To remove the evils, we must remove the causes which have produced them; and since the present constitution of the Seminary has been productive of evils to the institution itself to the Diocese in which it is placed, and to the Church at large, without any countervailing advantages which might not be gained in a greater degree from a Diocesan institution, it is quite time that it was subject to some such radical and organic change as will put an end to its present form of existence.

The Rev. Mr. Atkinson replied to the Bishop at length, and was listened to with great attention. He regretted that the Bishop had given the sanction of his name to a proposition so strange and fraught with danger. A general institution for theological education which should give a common impress to the clergy throughout the length and breadth of the land was of inestimable value for the preservation of unity and the obliteration of sectional distinctions. Better means of education might perhaps be devised for individual culture, but nothing could be so effectual as a general institution for harmonizing conflicting interests, and cementing the widely scattered members of the Church in the bonds of charity. Such is the natural and necessary tendency of the General Seminary, and any failure to accomplish this end was owing to the disturbance of ephemeral and accidental causes, which would be removed by time and the suggestions of practical wisdom. In fact, however, the evils adverted to were either imaginary, or if real, such as were incident to every human institution. In particular the trial of Bishop Onderdonk was wholly to be referred to other causes, and would have taken place had there been no seminary in existence. But even if the evils alleged were real, and tenfold greater than they are, the proposal to remedy them by destroying the institution was exceedingly to be deprecated. That such a remedy should be proposed or entertained was alone such a symptom of change and instability as it was painful to contemplate. The adoption of the plan would be still more fearful in its consequences; it would be the signal for breaking up the other general institutions, and ultimately the General Convention itself. We took the impression from Mr. Atkinson that he viewed this as a breaking up of the Church, though in this we were doubtless mistaken, since it would of course be no more than throwing the Church back on her divine and immovable principles of unity, and relieving her from a superincumbent mass of human experiment.

After Mr. Atkinson had finished, (at half past 3 o'clock,) the Board took a recess, and met again at 5 P. M. On re-assembling, Bishop Potter offered an amendment to the effect that the second of Bishop De Lancey's resolutions should be adopted, and the first and third postponed to the next stated meeting of the Board. As a further amendment, Dr. Anthon offered a preamble and resolution of the most annihilating description in reference to Bishop Onderdonk, going to vacate his professorship. Either on this or on Bishop Potter's amendment (for we were absent about an hour and lost the chain of events) Bishop McIlvaine made a speech which we did not hear, but in which we understand that he asserted with very great strength of words the unchangeable nature of the penalty imposed by the Episcopal Court on the Bishop of this Diocese. We returned in time to hear part of Bishop Hopkins' speech in reply, who contended that it was perfectly competent for the House of Bishops to remit the remaining operation of the sentence. And here it gives us great pleasure to state the undissembled satisfaction which the speech of Bishop Hopkins gave to ourselves and many others who have not ceased to be his friends because we have been unable to concur with him in some of his recent positions. It was evident from what the Bishop said that he is not the man to be trammelled by party, but one who follows out his independent (and in this age often peculiar) convictions of truth and equity. We cannot agree with the Bishop in recognizing the authority of the House of Bishops to remit the sentence (believing it to be the duty of the next General Convention to declare the sentence void *ab initio*) but still we take great pleasure in bearing witness to the candor, independence, and legal precision with which he stated his views on the subject.

Some further discussion took place in regard to the form of Dr. Anthon's motion, which was changed from an amendment to a substitute, and temporarily withdrawn in order to allow the vote to be taken (by ayes and noes) on Bishop Potter's amendment, which was carried almost unanimously, the only dissenting voices being the Rt. Rev. Dr. McIlvaine, and the Rev. Drs. Smith and Anthon. The question then came up on Dr. Anthon's substitute, but several of the trustees (e. g. Bishops Hopkins, Meade and Henshaw) expressing a desire to vote for it, and yet finding themselves committed by their previous vote to a position inconsistent with it, it was, at the request of the mover, laid over to the next stated meeting of the Board. Shortly after the Board adjourned *sine die.*

We mentioned in our last the opening of the Board of Missions, and proceed now to give some further account of its proceedings.

Soon after the reading of the Foreign Committee's Report a series of resolutions was proposed and taken up seriatim. The first, expressive of gratitude for the success of Missions, was carried, as a matter of course. The second, proposing the appointment of special agents, encountered, as was stated in our last, a spirited opposition from Bishop Doane, grounded on sound Church principles. The Rev. Wm. Richmond called for the reading of the resolution, and stated that the Constitution of the Society made provision for the same. Dr. Smith Rogers observed, that but for some such measure the drafts of the Society would have been dishonored. Rev. Dr. Tyng replied to Bishop Doane on the two points on which the Bishop had chiefly assailed the resolution, viz. its illegality and its inexpediency, referring to the 9th Article of the Constitution as authority for the measure, and vindicating it from the charge of novelty. The resolution was also sustained by the Bishop of Delaware. Bishop Doane replied, and was supported by Bishop Henshaw, who expressed his desire that the theory and practice of the Society might coincide, and attributed any failure to causes extraneous to the system and not to the system itself. He spoke in favor of systematic charity, and pointed out its advantages, opposing the resolution, and claiming that his diocese should be exempted from its operation, if carried into effect. The Rev. Jas. W. Cooke endeavored to show, in few words, that no principle was violated. Bishop Henshaw wished to have that distinctly stated. To the objections offered to the resolution, Dr. Tyng opposed several considerations, which, however, were again satisfactorily met by Bishop Henshaw. Bishop Doane was of opinion that the Board transcended its powers by entertaining the resolution *at all*; declaring, however, at the same time that he was not disposed to find fault with what the Committee had done, but hoped that they would follow out their constitutional powers so far as they were available. Rev. Mr. Balch rose to rebut certain positions assumed by Bishop Henshaw; but on Bishop De Lancey's demanding a statement of the facts which Mr. Balch seemed to deny, the statistics were quoted, and Bishop De Lancey proved to be correct. Bishop Lee again argued in favor of the resolution, insisting mainly on the very structure of the society, and contending that there was no difference in principle between general and special agents, and that if the resolution was objected to, the objectors should provide a better measure; in answer to which, Bishop Doane insisted that the Church system was good and sufficient, and that nothing but the omission to carry it out had led to whatever embarrassments were experienced. He was followed by Bishop De Lancey, who briefly but effectually met the positions of Mr. Balch, showed that there was no falling off upon the adoption of the Church system in preference to agencies, avowed his determination to look to the interests of Diocesan Missions as well as those of this Board, adding, that whenever the one interfered with the other, he should feel it his duty to resist the aggression, and stand between his Diocese and the Board.

A motion of Dr. Wyatt to amend this resolution by striking out its preamble was opposed by Bishop Lee, The indefinite postponement of the whole subject was then moved by Bishop Doane and—Dr. Tyng calling for the ayes and noes—it was lost by a vote of 32 to 10. Previously to the question being taken, Bishop Hopkins had embraced the opportunity to explain the course which he should have preferred. In his remarks the Rt. Rev. Prelate took occasion to express his dissent from the prevailing notions respecting systematic charity, arguing that the apostle St Paul, in the text which has been made the ground work of the scheme, referred to a time of famine, and was far from designing its application to such missionary measures as are the bauble of modern times. On the whole, however though it was not what he should have preferred, he was in favor of the original resolution. Attempts were made to qualify the resolutions by making the sanction of each Bishop necessary to the introduction of special agents into his diocese, (opposed by Bishop McIlvaine as fatal to the whole system,) and by employing agents without salaries; but they were lost, and the original resolution was carried.

The third resolution was then taken up, viz., that the Foreign Committee were fully justified in refusing to increase the appropriations of funds to the Constantinopolitan Mission—which was carried by sound.

Dr. Tyng then moved that the fifth resolution be taken up, passing over the fourth for the present, and proposed it should read to the effect that the donors make known to the Committee the special object to which their donations be appropriated, and that the general disposable funds should be distributed in the same ratio to the respective missions.

This was opposed by Bishop Hopkins, Mr. Balch, and Bishop Doane. Bishop Lee favored the principle. The question was taken by ayes and noes on the amendment and lost. The Board then adjourned.

THURSDAY, 9 A. M.

After prayers the minutes of the preceding day were read and approved.

Bishop Potter brought up the Report of the Committee appointed upon the Report of the Domestic Committee, which was read, whereupon sundry resolutions appended thereto were taken up seriatim. The second relating to the appointment of special agents led to considerable discussion; in the which the Rev. Dr. Wainwright, the Rev. William Richmond, Rev. Dr. Tyng, Bishop Meade, Rev. L. Jones, Rev. Mr. Harris, Bishop Hopkins, and the Rev. Mr. Cooke, took a part, going over the ground of the preceding day. It was, however, finally carried, it being generally understood that the Board would not sanction any such special agents visiting a diocese should the Bishop of the same object to his doing so.

The fourth resolution, relating to the Jews' Chapel, called forth a resolution from the Rev. Dr. Wainwright, for the appointment of a Committee to superintend the building of said Chapel; when the Bishop of Ohio took occasion, most inopportunely, to express the hope that great care would be taken to put on the proposed Committee such men as would not substitute an altar, whether of wood or stone, in the place of a Table, nor a Lectern in that of a pulpit, &c. The Committee, however, were nominated, and when their names were read the Bishop expressed his confidence in their judgment and good taste. They were Rev. Drs. Whitehouse, Tyng, Vinton, Stewart Brown, Esq., Dr. Stearns, and Mr. Upjohn.

The Rev. Dr. Tyng moved the consideration of the resolution offered the preceding day, that the amount of money to be appropriated hereafter to the Constantinopolitan mission be regulated by the specific contributions for that purpose, and that the fourth resolution should be so altered as to limit the time for the same taking effect, viz., January 1st, 1847, instead of "*as soon as practicable.*" The Doctor now took occasion to open his battery not only upon the mission itself, but upon the Right Reverend the Bishops of South Carolina, New Jersey, and Maryland, whom he charged with having given assurances of personal support to this mission if it should be established, and not fulfilling the same! In reply to this the Bishop of New Jersey, the only Bishop alluded to present, subjected in return, the Rev. Dr. Tyng to a most severe and withering rebuke. He spoke of the personalities to which Dr. Tyng had descended, and avowed that in his statement he had omitted the part of truth,—he showed that no such personal assurances had been given—he denied the fact that such pledges had been made—he deprecated a monied scale being introduced into the Board, by which men are to be measured, and concluded a most eloquent and powerful speech, with the hope that the Board would pause ere they adopted the proposed measure—since from the passing of such a resolution the whole organization of Missionary operations might be considered at an end. The resolution was not adopted.

The Rev. Dr. Robertson here proposed an adjournment until 2 o'clock, P. M., on account of the meeting of the Board of Trustees of the General Theological Seminary.

At 2 P. M. the adjournment was extended until 6 P. M., when the Rev. Professor Turner was called to the Chair, and upon motion the Rev. the Secretaries of the Board were appointed a Committee to inform the Bishops that the Board of Missions were in session, and would be happy to have their attendance if possible. The Committee soon after returned and reported, that they had delivered their message, and had received no reply, but that one of the Bishops had recommended them to adjourn until 9 A. M., next morning.

The Report of the Bishop of the Northwest was received, and after much desultory conversation, the Board adjourned to meet in St. George's Church, Friday, at 9 A. M.

FRIDAY, 9 A. M.

St. George's Church, Prayers were read by Bishop Doane. Bishop Meade took the Chair, and the minutes of the preceding day being read and approved, Bishop Lee, Chairman of the Committee on the Report of the Foreign Committee explained the course of that Committee, and observed that in order that it might not seem invidious to single out one specific mission, they had recommended that the Constantinopolitan Mission should stand as did the Jewish, &c.—upon its own merits—that its friends should provide for its maintenance.

The Rev. James W. Cooke, in a speech of two hours, which showed a thorough acquaintance with the details of the Missionary operations, traced the history of this mission from its origin to the present time. His object was, if we rightly understood, to show by documentary evidence that the mission had been perverted from the principles on which it was originally established, and that the Board had of late allowed it to be continued in the spirit of concession and conciliation towards a minority of its members, with whom it was a favorite measure; though not without the expectation, grounded upon assurances expressed or implied, that it would be supported by those who were lavish in its praise.

The Rev. Dr. Robertson, in reply to certain insinuations which had been thrown out, made a very touching statement of his own grievances, and the circumstances connected with his unexpected recall from the mission to Constantinople, to the which he had been willing to devote his whole life.

The Rev. Dr. Tyng again made an onslaught upon the mission, by way of reply to Bishop Doane, and after reiterating all he had adventured to utter on the preceding day, brought forward a new charge, evidently against the Bishop, although he did not mention the name of Bishop Doane. He said that a Right Rev. Prelate, who resided not a hundred miles off, had at the last General Convention been guilty of *a private intrigue to secure a certain result*, inasmuch as that bishop had come into the House of Clerical and Lay Deputies, as if by the authority of the House of Bishops, to prevail upon them to reconsider their vote in reference to the appointment of a bishop to the mission in Constantinople, and that no such authority could be found, from any resolution entered upon the Journals of the House of Bishops, referring to page 179 in confirmation of the fact—all which he called "a gross imposition upon the House."

Bishop Doane, evidently grieved at the recklessness of so unwarrantable an attack, and still with perfect control over his feelings, simply referred the Chair to page 182, where the authority was found, and then retired from the House, not resuming his seat until nearly the close of the session, not deigning to reply to any thing further which had been uttered by the last speaker.

Dr. Tyng, however, continued his invective, and though made to take back what he had said, did so with a very bad grace indeed. He observed, further, that he wished to have a blister plaster placed upon the backs of lethargic members of the Board, in reference to the Constantinopolitan mission, and that he thought his plan would draw from them more monies than had yet been given. He here introduced a stanza from one of the classic melodies of Mother Goose, which he gave in a sort of Recitative, not unlike a Gregorian intonation.

"There was a piper that had a cow,
And he had no hay to give her,
And he took his pipe and played a tune,
Consider, cow, consider!"

The Rev. Dr. Whitehouse happily arrested what was contemplated, the immediate overthrow of this mission, prefacing the amendment he was about to offer by a few remarks of a suitable character, proposing that the whole matter be laid over until the Triennial Meeting of the Board, and in the mean time calling upon the

friends of the mission, in consequence of its presen pecuniary need, to exert themselves in its behalf.

Bishop Henshaw, in a very powerful speech, sustained Bishop Southgate, expressed his full confidence in him, and defended his principles. He maintained that it was not just to affirm that the Constantinopolitan mission was unpopular, because a sum of money had not been received sufficient for its support. The argument, he said, was unsound. Otherwise the Greek mission was the more unpopular of the two, for the Treasurer's account showed that less had been contributed to it than to the former; and how could it be assumed to be so, when those who did not make specific appropriations evidently had full confidence in the Board, and left it to the Committee to give to Bishop Southgate's Mission as much as it required, in common with all other missions. He maintained there was no evidence whatever that this mission was unpopular—that there was nothing in its history or principles to justify prejudice—that if any such now existed against it, it had been cherished in consequence of the influence the Foreign Committee of the Board had exercised against it from the first—that the result of the whole of this opposition would be the bringing of the action of the Church into contempt, the throwing loose upon the Church a bishop without jurisdiction—that he by no means looked upon the money which had been thus far spent upon this mission as thrown away, for though he had not expected any fruit from it, nor from any of the other missions, he was yet fully satisfied with what had been done, and he charged the Foreign Committee with showing themselves fickle as men, as Christians, and as masters, and concluded with an amendment to Dr. Whitehouse's amendment, that the Committee of this Board inquire and report to the next meeting, whether it is expedient to continue the Mission to Constantinople upon its present footing, to reduce its expense, or discontinue it altogether.

Bishop Potter hoped Dr. Whitehouse's amendment would not be postponed.

Rev. Mr. Richmond was for consulting the House of Bishops.

Bishop Lee did not assent to the justice of Dr. Whitehouse's remarks, yet, as Chairman of the Committee, he would concede to the proposed amendment. The Rev. Messrs. Cooke and Irving also concurred. On the question of postponement being put, Bishop Henshaw withdrew his amendment, and Dr. Whitehouse's amendment was carried.

Bishop Lee moved that the 5th resolution of the Committee's Report be postponed.

The sixth resolution was carried.

The Rev. L. Jones announced that Rev. B. I. Haight desired to resign his seat as a member of the Board, and the Rev. Dr. Anthon was thereupon elected to succeed him.

————, New York, was appointed to be the next place of meeting, on the 23d June, 1847, and the Secretary's salary being left to be determined by the Domestic Committee, the Minutes were read, and the Board adjourned *sine die*.

The Standing Committee of this Diocese have requested the Rt. Rev. Dr. De Lancey to perform Episcopal acts in this Diocese until the meeting of the next Diocesan Convention.

The first act of the Bishop under this request was the ordination of the members of the last Senior Class in the General Theological Seminary who were candidates for orders in this diocese. The ordination was held in Trinity Church on Sunday last.

We have received the Journal of the Convention of the Diocese of Kentucky, which was composed of eight "clerical delegates"—so runs the record—the bishop included, and eleven Lay Delegates. The most noticeable thing in the journal is the bishop's description of the new way of raising the Episcopal fund. As the address is short we give it entire, with the exception of the first paragraph:—

Brethren of the Clergy and Laity:—

I have just returned, as you are aware, from a journey of over three thousand miles at the South, for the purpose of endeavoring to divert a small share of the patronage given to distant Institutions of Learning, into the channel of Shelby College. How far I may have been successful, time only can disclose. Enough, however, is transpiring to show, that our own brethren in that wide and glorious land, are determined, as they ought to be, to have schools and colleges of their own. May the Great Head of the Church abundantly bless every such effort. Just as far as He does, we shall be shut up more and more, and I am heartily glad of it, to the effort of sustaining our own Institution, by our own internal resources. Were all our own sons, who ought to be at such a school, collected at Shelby College, no exertions would be needed to obtain distant patronage. Let us see to *that*.

At the Conventions of Louisiana and Mississippi, which it has lately been my privilege to attend, and where I met many brethren, both clerical and lay, justly, and very dear for the Lord's sake, much was said on the subject of providing adequate support for the Episcopate. I must say, that I return truly grateful for the method for this purpose, which Divine Providence has led us to commence in this Diocese. And as the subject is every where, at this time, undergoing much investigation, may I trespass upon your time and patience, by submitting for record, the outlines of this plan, together with the reasons which seem to commend it?

Its *principle* is, that the living members of the Church, are reasonably expected to support the living Bishops of the Church.

Its *form* and *method*, are, that the Rector of each Parish, on Easter Monday, shall hand to the Senior Warden, a list of the communicants of his charge; that the two Wardens shall erase therefrom the names of such persons, as, from any cause, they may deem it best not to be called upon, and either substitute their names by those of willing Parishioners, not communicants, or else make payment for them out of the offertory; that the list, so corrected, shall then be given to the Sexton, or other suitable collector, to collect one dollar from each, during that week, to be paid over to the Treasurer of the Parish, and by him to be forthwith forwarded to the Treasurer of the Diocese; and that said Treasurer be authorized to pay the amount over from time to time, upon the check or receipt of the Bishop.

The *reasons* for this plan seem to be:

1st. That nothing can well be conceived of, more unequal and unfair, than that the friends of the Church now tiving, who are few and poor, should be called upon to contribute a fund, whose interest will release their successors through all time, who will, we trust, be many and rich, from doing their duty, in their day and generation, in this behalf.

2d. That society is not as yet sufficiently advanced in this country, to render any investment whatever secure, under the management of an incorporated body; it being well proved, that HE must be a very shrewd man of business, who can preserve his own private investments unimpaired.

3d. The certainry, and constant increase of this mode of supporting the Bishop, will have a direct and powerful tendency to multiply the number of small, primitive Dioceses. By this method, Rhode Island could now support one Bishop, and Connecticut and Ohio, two each.

4th. It forms a delightful bond, between the living Bishop and the living members of the Church, which never can exist, where maintenance is derived from funded property, which tie will powerfully tend to restore the purity and simplicity of primitive times.

And it is not easy to see what valid objection can be raised against the plan, except in those feeble and new dioceses, where the sum so raised would be inadequate for several years for the purpose in view. Even then, however, the sooner undertaken, the sooner it would become fully effective. And it must always be much easier to provide for the deficiency by some other measures, than for the whole amount.

Faint not, then, dear brethren, nor be discouaaged, because we are called upon to labor at the first planting of things, "for in due time we shall reap, if we faint not."

CONSECRATION OF A NEW CHURCH.—We understand, that in compliance with the invitation of the Standing Committee of the Diocese, the Right Rev. Bishop De Lancey will, by divine permission, consecrate GRACE CHURCH, South Oyster Bay, Long Island, on Tuesday next, the 7th inst. Services to commence at half past 10, A. M.

* Rev. J. E. Jackson, Rector, and Dr. Thornton, Delegate of St. Paul's Church, Henderson.

DIOCESE OF NEW JERSEY.—A new congregation gathered under the ministrations of the Rev. A. C. Patterson, (Missionary for Hudson County,) and the Rev. Wm. Walton, of the Diocese of New York, was duly organized according to law on the 19th inst., at a public meeting convened for that purpose.

Messrs. Henry G. McRae and J. De Lancey Walton were duly elected Wardens; and Messrs. Ulysse Savage, Edward Logan, J. J. Serrell, H. K. Montgomery, W. Galbraith, and P. Branwhite, Vestrymen, and Monday in Easter week fixed upon for the annual election.

At a subsequent meeting of the Vestry, the Bishop was requested to place the parish under missionary supervision.

THE COLONIES OF HEAVEN. *A Sermon preached before the Bishop, Clergy and Laity of the Diocese of Connecticut, in Convention Assembled, on Tuesday, June 9th, 1846, in Trinity Church, New Haven. By the Rev. Samuel Farmar Jarvis, D. D., L.L.D., &c. &c.* Hartford: Press of Wm. Faxon. 1846.

We are pleased to have received a very handsomely printed copy of this discourse, and to learn that a resolution passed the Convention authorizing the Bishop to send copies of it to the Primus of the Church in Scotland. The printing of the sermon by Convention being contrary to precedent, the passage of this resolution may be taken as the index of the sense of the Convention respecting the present discourse. The sermon is from Phil. i. 27-30. We give one of the heads entire, regretting that our readers cannot have the whole.

We are therefore exhorted by the Apostle, in the third place, to be "in nothing terrified by our adversaries."

Our Church, like that of the Phillippians, is but a Colony of Heaven, dwelling upon earth to subdue it to Christ; and that is the reason why we must always be surrounded by adversaries. The stricter we are in observing the laws of heaven, the more shall we be hated and maligned by the men of this world. Our divine Lord pronounced a solemn Woe to those of whom all men should speak well; and so, with like solemnity, He said to His disciples, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." Though he plainly forwarned them that "in the world" they should "have tribulation," He exhorted them to "be of good cheer," because He had "overcome the world." In like manner St. Paul in the text, exhorted the Philippians to be "in nothing terrified by their adversaries." In common with all the other Churches founded by the Apostles, the Philippians had to contend in that age, with two classes of adversaries. They had on the one hand the Jews with their vain traditions, and effete ceremonies; and on the other the Greeks, professing themselves to be wise, but thereby becoming fools, turning into profane jest and mockery, the sublime mysteries of our religion, which are the more sublime because they are simple.

And is it not so, dear brethren, at the present day? Are there not now two classes of adversaries equally distinct and parallel with those of the Philippians? The one have elevated matters of opinion into articles of faith; the other have degraded articles of faith into matters of opinion.

Our blessed Lord has commanded us to love even our enemies; and this we may do, though we speak with grave and indignant rebuke against their corrupt practices. Whose love was ever greater or tenderer than that of St. Paul for his own nation? Yet he speaks of their conduct with just severity as pleasing not God and being contrary to all men. He denies them a title which they exclusively claimed, and of which they falsely boasted. He represents them as no longer pure. He calls them by the reproachful name of the Concision; while of the Christians he says, "We are the Circumcision which worship God in the Spirit, and rejoice in Christ Jesus and have no confidence in the flesh." And this he says even when the Jews were numerous and formidable, and the Christians few in number, and therefore despised by their adversaries.

Following the holy Apostle in his charity as well as his firmness, let us not join, my brethren, in that indiscriminate condemnation of the Church of Rome which is now so common. Let us look back to the time when her faith was "spoken of throughout the whole world." And now that she has fallen from her high estate, let us, with "great heaviness and continual sorrow in our hearts," offer "our desire and prayer to God" for her members, that they might be saved. Though "as concerning the Gospel they are enemies, yet are they beloved for the fathers' sakes." Yet let us ever bear in mind that they, even when they are most numerous, are become the Concision; while we, and all who hold to primitive truth and order, are, even when the fewest, the true Circumcision. The desponding prophet, when he thought himself alone, among the idolatrous tribes, was cheered by the declaration of the Searcher of all hearts, that seven thousand were left in Israel which had not bowed their knees to Baal.

It is obviously impossible to enter largely on the present occasion, into the points of controversy which divide the Roman schism from the Catholic Church. I shall confine myself therefore to a few remarks on the recent attempt of a bright, though unhappily fallen spirit, to defend her infallibility under the specious name of developement.

The Roman theory of General Councils has been by him silently assumed as the Catholic theory. Here is the fundamental fallacy of his book; and this being destroyed, the gorgeous fabric built upon it falls of course.

In the Catholic sense, Councils are the solemn witnesses of antecedent faith; in the Roman sense, they are infallible agents of the Holy Ghost, whose decrees are as much inspired as the Bible itself.* The Roman theory has, in the language of Lord Bacon, in its "very body and frame of estate a monstrosity" which shocks all sober thought, and is contradicted by all history; the Catholic theory carries truth upon its very face, is supported by irrefragable testimony, and therefore commends itself to the enlightened judgment of all sober-minded and reflecting men.

The Apostles planted the Church as Colonies in the several provinces of the Roman Empire. For nearly three hundred years after the personal descent of the Holy Ghost, there were no other Councils but Provincial; and even when the Emperor Constantine brought together the delegated Bishops of these several Provinces, and so for the first time formed a General Council, they only testified to the fact that what is now called the Nicene faith had been always and by all received in their several Provinces. And here comes in the admirable rule of Vincent of Lerins, which defines the Catholic faith to be that which *always* and *every where*, and by all provincial Churches had been received as the faith once delivered to the Saints.† It was as if the several Colonies had sent messengers to one general Assembly to declare how they interpreted the laws of the Heavenly City. The proceedings of the Council of Nice were received every where and by all the Provinces, as the just exponent of the Catholic faith; and Arianism, though supported by imperial power, and using for the first time among those who called themselves Christians the weapon of persecution, fell after forty years of precarious establishment, and now, among all the primitive Churches is known only by the history of by-gone ages.

Keeping then in our view the Catholic sense of a Council, as the solemn witnesses of antecedent faith, let us now ask if the Council of Trent can properly be considered as Catholic or general? During its interrupted and broken sessions from 1546 to 1564, it was composed almost entirely of Italian Bishops and Doctors, with a few other stragglers to swell the pageant and render seeming the assumption of Catholicity. The few Frenchmen, and Spaniards, and Germans, who were there, struggled manfully, on several occasions, against the overwhelming force of Rome; and for this, by her tender mercies, the Spanish Bishops were afterwards incarcerated in the dungeons of the Inquisition. The profane and bitter sarcasm that *the Holy Ghost was conveyed from Rome in a valise*, exhibits forcibly the arts and machinations then used. Happily we have the letters and memoirs of Vargas, a learned lawyer and canonist, sent by Charles V. to the Council, which contain many important particulars not mentioned by Fra Paolo of Pallavicini. He tells us that while there were great professions of entire liberty, the Pope's Legate did every thing in his own way; that this was confessed with secret murmurings by the Italians themselves, most of whom were the Pope's pensioners; that there were not twenty Bishops in the Council capable of examining a point of Theology; that sensible of this, the ambassadors proposed a reference of many points to the

* Thus in the Bull of Pope Pius IV. *super forma juramenti*, he speaks of carrying into effect the provisions for the government of the Church with which Almighty God had vouchsafed divinely to inspire the holy Fathers assembled in his name; "ut ea quæ Dominus Omnipotens, ad providam Ecclesiæ suæ directionem, sanctis Patribus in nomine suo congregatis, *divinitus inspirare dignatus est*.

† Salv. Massil. et Vinc. Lirin, Opera. ed. Baluzii, Par. 1669, 8vo, p. 317.

Theologians of Louvain and Cologne, and in fact many gross errors committed by the Council through ignorance, were afterwards silently corrected by those learned faculties; that the whole Council was divided into three classes or congregations, over which the Legate and the two Nuncios presided; that in these the members were asked to express their views, ostensibly under pretence of liberty, but in reality, to learn who were for, and who against the views of Rome; that if against, they were constantly interrupted, severely censured, and made to understand that they would suffer for their temerity; that when the minutes of the Notaries who were appointed, not by the Council, but by the Legate, and the decrees, prepared by him and the Nuncios *in secret*, were ready, they were instantly sent to Rome by a courier, to be revised by the Pope and his Consistory; that on the return of the courier with secret instructions, the three classes were called together with indecent haste, and required to give their assent or dissent, and then a general congregation to pass them with only YES or NO, Placet or Non placet; that if they said *Placet* they were sure of favors and honors, and if *Non placet*, of suffering from the implacable resentment of the Court of Rome; in a word that the council was in reality held in Rome, while for form's sake its decrees were promulgated at Trent.* To crown all, at the end of the Council, an act of excommunication was passed, (and we all know the terrors of a Roman excommunication at that period,) against all who did not sign the decrees.† All these particulars show most clearly the anti-Catholic character of that celebrated assembly.

Let the Council of Trent, then, be taken exactly for what it is worth. Let us not be unjust, nor reject indiscriminately all that was there said and done. It represented the Mediæval faith and practice of the Roman Communion; but has no claims to be considered as Catholic or general. It tied a mill stone about the neck of that unhappy Church, which has ever since sunk her deeper and deeper in the quagmires of heresy and schism.

But powerful and numerous as that Communion is now becoming in this country, from the wealth of Europe poured into her lap, the multitudes flocking from unhappy Ireland and from Germany, the facilities of the American Constitution, and the influence which numbers will always give, amid the conflicts of political parties,‡ yet the Church of Rome is by no means our greatest or most formidable adversary.

At the beginning, while the Gospel was to the Jews a stumbling-block, it was to the Greeks foolishness. The pride of human reason has at all times created an evil heart of unbelief; and if we look at the history of the last three hundred years, we shall see substantially the same workings of this evil heart of unbelief, falsely assuming the name of Protestant, and hidden in these latter ages under the specious cloak of reform. It has already been observed that one extreme raises matters of opinions to articles of faith, while the other extreme degrades articles of faith into mere matters of opinion. A false theory, in both cases, leads to most fatal and similar results. In the one, a Pope with his Council may decree what is contrary to the Gospel, and call it a development; in the other, every man's private judgment supersedes all Church authority, and calls itself religious liberty and progressive reform.

I am willing to concede that such was not the original intention. The first agents may have verily thought that they were doing God service; but we, my brethren, live at a period when results are seen which they had not largeness enough of vision to anticipate. The dragon's teeth which they sowed have sprung up into armed combatants, "butchering one another," in the language of the Roman historian whom I have quoted, "driving one another into exile from the city" of our God, "and abstaining from no act of iniquity for the sake of victory." The mere motive of opposition to Roman errors has led to errors of equal, or perhaps greater magnitude. Because Rome arrogates to herself the name of Catholic, therefore that holy and venerable name by which the Christians of primitive times loved to be distinguished, is now considered as a term of reproach, and by these false Protestants avoided as if it were a name of blasphemy. Because Rome had exalted her Bishop to the seat of God, therefore the Apostolic Office itself must be rejected. Because Rome has perverted the Sacraments to superstitious uses therefore the proper use of them is not necessary to salvation. Because Rome has made the public prayers of the Church an unintelligible incantation, a muttered spell of the Clergy for the pretended benefit of the people, therefore the public worship of the Church in a language intelligible to all, is to be discontinued or rarely used. Because Rome has denied the Bible to the Laity, except as a special favor, and under prescribed restrictions, therefore the Bible is to be cheapened like a vile thing, opened with irreverence, read with proud unbelief, and its meaning measured by the rule of self-infallibility.

The principle of private judgment, which, within due limitations, is just, has, without those limitations, produced innumerable and conflicting sects, all professing to be guided by the light within them. That light is by some attributed to the influences of the Holy Ghost acting without any of the external means which He himself appointed; while by others the necessity of His influences is denied, and the reason alone of each individual is the boasted arbiter of human responsibility. The one leads to the wildest, and most extravagant fanaticism, terminating often in mental derangement; the other, to sceptical indifference, and a cold and scornful rationalism, which leads finally to a settled infidelity.

My Brethren, we have not so learned Christ. The Bible is our standard of faith; but it is the Bible, as it has been always, every where and by all Provincial Churches interpreted—the laws of the Heavenly City as understood and practised upon by all her Colonies. The great principle of our Sixth Article guards us effectually against Roman errors. The Thirty-fourth Article "of the Traditions of the Church," guards us equally from the rash effects of private judgment. Our Liturgy, and the various orders, ministrations and offices connected with it, are Catholic. They contain the Ancient Creeds, the Ancient interpretation of Christian doctrine, the Ancient formularies of prayer and praise, and all those essential usages, which from the beginning have been esteemed as the laws and customs of the Heavenly City. Being thus guarded on all sides by the entrenchments which the Church supplies, it remains only for each one of us to cultivate religious affections, to be instant and fervent in prayer, to be diligent in the use of all the means which the Holy Ghost hath appointed for the sanctification of our souls, to avoid all strife and contention among ourselves, to go quietly forward in the defensive order which the Church prescribes, never attacking "those that are without," unless we ourselves are attacked, and then standing fast in the Lord as good soldiers of Jesus Christ. If we act thus, we shall know by our own happy experience that they have nothing to gain, but much to lose, who are terrified by their adversaries, and are thus induced to desert our Communion. And this leads me to the last portion of the text on which it is necessary to dwell, and that is the effect of our intrepidity in the joint struggle for the faith of the Gospel.

LYRA INNOCENTIUM. *Thoughts in verse on Christian Children, their ways and their privileges.* Wiley & Putnam.

Though no name appears on the title-page which we have transcribed, its author, the well known poet and divine, the bard whose Christian Year was the announcment of that abundant outpouring of Catholic poetry which marks the Church of our day, and the theologian who has contributed so much to the revival of Catholic truth among us, and who still remains true to the communion in which his graces and gifts were obtained, needs not to be named to the thousands who will read his last effusions. How they will compare with the Christian Year we are not prepared to say,—that volume undoubtedly made its sure way to favor with less to contend against than the present will have. It was new, fresh, and an appeal to feelings unpalled by the many like calls since made upon them. For in the Church, as in the world, a desire of something new and exciting is too often allowed to jostle into retirement what no length of acquaintance ought ever to be an apology for discarding. Whether, too, the natural expectation of an author's latest works being always his best will not have some influence on the opinion formed of this volume, we care not to anticipate. Mr. Keble's name and labors of love will secure attentive and cherishing readers, whatever may be the verdict of criticism. Those who do read will be well repaid.

Besides the beautiful volume before us a cheaper edition has been also issued by the same publishers.

THE AMERICAN FLORA is the title of a splendid work now issuing in monthly numbers, and edited by Dr. A. B. Strong. We can do no more now than call attention to the work, proposing to insert its prospectus, and give some further account of it.

* Lettres et Memoires de Vargas *passim*.

† Pallavicini, Lib. xxiv. c. viii. 13.

‡ And perhaps the projected confederation with Mexico.

SHORES OF THE MEDITERRANEAN, WITH SKETCHES OF TRAVEL. *By Francis Schroeder*; Harper & Brothers.

Mr. Schroeder left home in 1843, as Secretary to the commander of the American squadron in the Mediterranean. He visited during his absence, the various countries surrounding that sea which our vessels usually touch at, and communicated his impressions of what he saw from time to time, to a family circle at home. The letters then written are here collected in two volumes. The places visited are those of which readers never tire to meet intelligent accounts, and the one before us, if not promising any thing new in the way of investigation or reflection, is still lively, graphic, and at the same time unassuming. The illustrations, by the way, are just the contrary.

From Professor Keble's "*Lyra Innocentium*, in verse, on Christian Children, their Ways and their Privileges," nearly ready from the press of Wiley & Putnam, New York, we are permitted to make a few selections in advance of publication. Another will be given next week.—*Calendar*.

REPEATING THE CREED.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

Many the banners bright and fair,
  Uplifted in the gleaming sky,
When Faith would show this lower air,
  The token of her victory.

The heaven-enlightened eye and mind,
  By meek confession purified,
Gazes on high, nor fails to find
  Which way the signs celestial guide.

One bodies forth a virgin Form,
  Holding aloft a cross of might,
And watching, how through cloud and storm
  Its head is lost in deepening light.

Another dreams, by night and day,
  Of a calm Prophet's voice intent
To hear what God the Lord shall say,
  Ere the dread tones be gone and spent.

An Eagle from the deep of space
  Is hovering near, and hastes to bring
(Meetest the unearthly tale to trace,)
  A plume of his mysterious wing.

A golden Chalice standing by,
  What mantles there is life or death;
A dragon to the unpurged eye,
  A Serpent from the Cross, to Faith.

O visions dread and bright, I feel
  You are too high for me, I seek
A lowlier impress for my seal,
  More of this earth, though pure and meek.

Give me a tender spotless child,
  Rehearsing or at eve or morn
His chant of glory undefiled,
  The Creed that with the Church was born.

Down be his earnest forehead cast,
  His slender fingers joined for prayer,
With half a frown his eye sealed fast
  Against the world's intruding glare.

Who, while his lips so gently move,
  And all his look is purpose strong,
Can say what wonders, wrought above,
  Upon his unstained fancy throng?

The world new-framed, the Christ new-born,
  The Mother-maid, the cross and grave.
The rising sun on Easter morn,
  The fiery tongues sent down to save.

The gathering Church, the Fount of Life,
  The saints and mourners kneeling round,
The day to end the body's strife,
  The Saviour in His people crowned.

All in majestic march and even
  To the veil'd eye by turns appear,
True to their time as stars in heaven,
  No morning dream so still and clear.

And this is Faith, and thus she wins
  Her victory, day by day rehearsed,
Seal but thine eye to pleasant sins,
  Love's glorious world will on thee burst.

Domestic Intelligence.

Maine.—The 27th Annual Convention of the Church in this Diocese will be held in St. Paul's Church, Brunswick, on Wednesday, July 8th, at 10 A. M.

Massachusetts.—(*Extract from Parochial Reports*:)—*Church of the Advent, Boston*.—The Rev. William Croswell, Rector. The Rev. F. W. J. Pollard, Assistant Minister. Baptisms, (infants 24, adults 10,) 34. Marriages, 7. Burials, 21. Confirmed, 17. Communicants: added, 58; removed, 13; died, 4; present number, 111.

The symptoms of increase and prosperity to be gathered from the foregoing statistics are gratifying to those who have had the success of this new parish most nearly at heart, and who judge according to that rule of righteous judgment, "by their fruits ye shall know them." Our seats are filled with a respectable and permanent congregation, among whom the most entire unanimity has prevailed, under the pressure of external trials; and visitors are struck with the life and energy and impressiveness given to the service, by the interest with which the worshippers enter into its spirit. Daily morning prayer was commenced on the first day of September last, and has been continued without intermission, except for the purpose of uniting with our brethren in the solemn services of this Convention. The assistance of the Rev. Mr Pollard was secured, at that time, and his duties have been discharged with exemplary fidelity. The interest in this service continues unabated; and the testimony ought not to be withheld, that may have found it a 'service of perfect freedom,' and the very joy of their hearts. The attendance has been so encouraging, and the benefits so obvious, that it is hoped that the parish will never be obliged to forego the privilege. It is to be regretted that the situation of our chapel is not sufficiently quiet and retired to allow us to offer the public sacrifice of prayer and praise, at evening as well as in the morning. Our expectations from the 'offertory' have been fully realized. The amount thus 'laid by in store' 'on the first day of the week,' according to the apostolic injunction, has been abundant for the supply of our wants. We ascribe this result, in a degree, to the reverential mode of 'presenting' our gifts to God's 'divine majesty,' prescribed by the rubrics; and which distinctly exhibits the holy nature of this part of our devotions, and the purposes of the Christian altar, as explained by our best ritualists, 'on which "alms" as well as "oblations" of bread and wine, are offered, and the blessings of God implored to sanctify them to our spiritual good.' For 'the example of others,' it is proper to mention, that a member of the church has presented a silver paten for the holy eucharist, at a cost of fifty dollars, inscribed as a 'thank-offering,' with the words, 'Take eat; This is my body.' Another has given a marble baptismal font. From the Lord Bishop of Fredericton, we have received an 'alms-chest,' of an ancient model, which aside from the value attached to it, as a token of interest in our welfare, we hope may be a means of reviving the 'ancient charity' amongst us. Since the opening of this channel of religious benevolence, about Christmas last, $124 have been received and distributed for the relief of Christ's poor. Other appropriations from the offertory, beyond the currant parochial expenses, have been, to the Domestic Missionary Committee, $100; to Bishop Southgate, $50; to Matagorda, $20; to the fund for disabled clergymen, $17,17. The class of catechumens has not exceeded forty. The number might be increased to almost any extent, if our accommodation would admit of more.

Agreeably to a resolution of the wardens and and vestrymen, a valuable paper, prepared by the Lord Bishop of Fredericton, "on the advantages of open seats in churches," and communicated by him to the rector, was read to the congregation on the Sunday after Ascension, at evening. It excited much interest, and has deepened the impression, which begins every where to prevail, of the impropriety "of making a direct bargain and sale of the right to be present in Christian assemblies, to unite in the worship, and to partake of the instructions of the stewards of the divine mysteries." When these impressions shall deepen into convictions and rules of action, we may hope to see a building rise for the use of this parish, unfit indeed for God's high majesty, but worthy to express the feelings of the builders, and preach to every beholder, "Make not my Father's house an house of merchandise?"

WISCONSIN.—*Nashotah Mission*.—Both the Missionaries of this institution have resigned their dependence on the Domestic Committee. The Rev. W. Adams is now supported by certain gentlemen in New York, as a Theological Professor in the Nashotah School, and the Rev. J. L. Breck by the parish at Nashotah Lakes. Since the commencement of the mission, 7 parishes have been organized, 233 persons have been baptized, 83 confirmed, and 84 admitted to make their first communion. By the following "rules," it will be seen that the Theological Institution is to be maintained, and to ensure it proper support, aid is needed. Contributions may be sent through William H. Aspinwall, Esq., of New York, who acts as agent for the institution, or by mail, to *Delafield P. O., Milwaukie Co., Wisconsin*.

Rules of Admission into the Theological School, established at the Nashotah Lakes, and sanctioned by the Right Rev. J. Kemper, D. D., Missionary Bishop of the North West.

1. The object of this School is, in its present department, solely for the education of Divinity Students, with a view to their laboring in behalf of Western Missions.

2. No Student shall be admitted into the Institution under fifteen years of age, nor over twenty-seven.

3. Every Student shall be required to pass three year in classical and mathematical studies and logic, before admission to the candidateship, and after admission, three years in Divinity before ordination. The first three years can only be excused by presenting a diploma, or standing a satisfactory examination.

4. Students, clothing themselves, shall pay twenty-five dollars per year to the House, half in advance semi-annually.

5. Students, clothed by the Mission, shall pay to the House seventy-five dollars per year, half in advance semi-annually.

6. All expenses for medical treatment, (when there is no physician in the House,) postage, breakage, or destruction of property, and other expenses not strictly personal necessities, are charged to the account of the Student.

7. Any Student, boarding in the neighborhood, and attending recitations, shall be under the spiritual charge of the Head of the House, but otherwise free from its rules, and shall pay to the House for the Library, twenty dollars, half in advance semi-annually.

8. The course of study in Divinity shall be in accordance with that regulated by the House of Bishops

9. Any Student in the House, being a candidate for Holy Orders, may be excused half the labor allotted to the members of the House, by paying, in addition to the requirements of Rules *four and five*, twenty-five dollars per year, semi-annually in advance.

Ohio.—May 14th, the corner-stone of a new church was laid at Hudson, Summit county.

The Rev. Sabin Hough, late rector of St. Paul's Church, Norwalk, has been displaced from the ministry for causes not affecting his moral character.

Commencement of Kenyon College, August 5th.

Virginia.—Commencement of Alexandria Seminary, July 7th.

Alabama.—The Journal of the late Convention in this Diocese has been received. The Baptisms reported in it for the last year are, (adults, 42, infants, 209,) 251; Confirmations, 136; Communicants, (new, 117,) 669. The clergy connected with the diocese are 20, and the candidates for orders, 6.

Michigan.—We have also the Journal for this diocese. No confirmations are reported for the past year as the Bishop's address is not given, owing perhaps to his long absence from the diocese. Baptisms in 16 parishes, (adults, 34, infants, 116,) 150; Communicants in 14 parishes, 527. There are 20 clergymen belonging to the diocese, and 28 parishes.

Clergy of the Protestant Episcopal Church.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 359 Fourth st., and 3, 129th st.
Anthon, D.D., Rev Henry, 2d Avenue. corner of 10-h st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. Gregory T., corner of Tenth st. and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Bradin, Rev. James W., 202 Henry street.
Carder, Rev. James D., Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
Cruse, D.D., Rev. Christian F., 185 Seventh street.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John st.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 24 Howard street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 266 Tenth street.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers street.
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 213 Green street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, 31st street, between 2d and 3d ave.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 281 Broadway.
Lyell. D.D., Rev. Thomas, 77 Anthony street.
Leavenworth, Rev. T. M., Williamsburgh, and 20 John st.
Marcus, Rev. Moses, cor. of Lexington av. and 27th. st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev, James, 31 Irving Place.
Morris, Rev. William, 76 Varick street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, cor. Pike street.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., St. Clement's Place.
Seabury, D.D., Rev. Samuel, 471 Hudson street.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. H. W., 458 Houston street.
Taylor, D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev. Foster, Fitzroy Place, 28th st., betweenSt-- and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 72 Murray street.
Wilson, D.D., Rev. Bird, Theological Seminary, Chelsea Square, Twentieth street.

BROOKLYN.

Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
DeKoven, Rev. Henry, 83 State street, Brooklyn.
Diller, Rev. Jacob W., Washington av., near Fulton Ave.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Lewis, Rev. William H., 24 Myrtle Avenue.
Noble, Rev. Birdsey G., 30 Clinton street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston streets.

WILLIAMSBURGH.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

JERSEY CITY, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. Albert C., Grand street.

Clerical Changes.

The Rev. J. Avery Shepherd, late assistant to the Rev. Dr. Drane, of Wilmington, N. C., has accepted the charge of the congregation at Lake Scuppernong, his post office address hereafter will be Cool Spring, Washington county, North Carolina.

Rev. Charles Fox, of the Diocese of Michigan, requests that all letters of importance for him, during the next six months, may be directed to Durham, England.

The Rev. B. B. Claxton, from St. Stephen's Church, Wilkesbarre, to the Chaplaincy of Mr. Bohnar's School, at West Chester.

The Rev. H. M. Dennison, of Virginia, to St. Stephen's Church, Wilkesbarre, Pa.

Married.

In Christ Church, N. Y., June 24th, by the Rt. Rev. Bishop De Lancey, Rev. David Pise, of Christ Church, Manlius, W. N. Y., to Amelia Southart, daughter of the late Richard Allison, Esq.

To Correspondents.

"R.," "Inquirer," "Fourth Avenue," and "G. B." are received.

Calendar.

JULY.

5. Fourth Sunday after Trinity.
12. Fifth Sunday after Trinity.
19. Sixth Sunday after Trinity.
25. St. James the Apostle.
26. Seventh Sunday after Trinity.

AUGUST.

2. Eight Sunday after Trinity.
9. Ninth Sunday after Trinity.
16. Tenth Sunday after Trinity.
23. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Twelfth Sunday after Trinity.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street. This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

DIOCESAN CONVENTION.—Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of Western New York, will assemble in St. Paul's Church, in the village of Syracuse, Onondaga county, on Wednesday, the 19th day of August next, at 10 o'clock in the morning.

P. A. PROAL,
Secretary of the Convention.

Utica, 8th May, 1846.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service.

JOHN GRIGG,
Rector of the Church of the Crucifixion.

July 4th, 1846.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this page.

DANIEL DANA, JR., Agent.

Acknowledgments.

¶ DOMESTIC MISSIONS.—Since his acknowledgment of the 16th June, the Treasurer has received the following contributions:

From St Michael's ch, Manchester, N H, 12 87; Christ ch, Middletown, Ct, additional, of which 2 is for the Jews, 3; Trinity ch, Portland, Ct, for Jew's chapel, 10; monthly offerings, St James's ch, Chicago, 9; Zion ch, Little Neck, L I, for the Jews, 18 68; Zion ch, Butternuts, half, 10; St John's ch, Islip, L I, 10; Grace ch, Plymouth, N C, 3; St Luke's ch, Washington county, N C, 2; St John's ch, Munroe, Ct, 18; through J Loney, Esq, R A in Baltimore, for the Jews, viz: Grace ch, Elkridge Landing, 3 75; All Saints' ch, Calvert co, 4 10; St John's ch, Ellicott's Mills, 4 42; Shewsbury parish, Kent co, 7 56; St John's ch, do, 4; Christ ch, Queen Caroline, 2; St Michael's ch, Talbot, 12 19; King and Queen, St Mary's ch, 5; St Matthew's and Zion, Prince George's, 6 93; Prince George's, 3 50; Sarah Haywood, 5; W W Johnston, Somersett co, 5—total, 63 45; by the same hands, for Domestic Missions, Mt Calvary ch, Baltimore, half, 10 10: Sunday school of do, 3 41; St Ann's ch, Anapolis, 20; All Hallow's ch, Ann Arundel, half, 5; Holy Trinity, Prince George's, half, 16 08; St Michael's ch, half, 12 19; Queen Ann's, do, half, 13 50; Severn parish, half, 2 50; St Matthew's and Zion, Prince George's, 20; St Paul's ch, do, 1; Christ ch, Cambridge, 50—total, 153 78; St Mark's ch, Lewistown, Pa, 8 84; Trinity ch, Fairfield, Ct, 13; through E H Thomas, treas, Del, St Andrew's ch, Wilmington, 30; S S, 6 20; Trinity ch, 10 50; Evan Henry Thomas, do, 5; St Thomas's ch, Newark, 6 53; do, for Bishop Freeman's Diocese, 3 04; St James's ch, Stanton, 1 81; St Peter's ch, Lewes, 5 68; St George's Chapel, Sussex co, 3 03; Prince George's, Dagsboro', 1 16—72 95; St Paul's ch, Alexandria, D C, 69 50; do, for the Jews, 9 75; St Peter's ch, Plymouth, Ct, of which 7 is for the Jews, 57; St Bartholomew's ch, New York, collection at the annual Missionary meeting, 46 94; St Thomas's ch, collection at the annual sermon, 46 63; St James's ch, Wilmington, N C, for the Jews, 5; Monumental ch, Richmond, Va, 50.

THOMAS N. STANFORD, Treasurer,
New York, June 30, 1846. 139 Broadway.

From the Bishop White Prayer Book Society, through William Musgrave, Esq, treasurer, two hundred and fifty copies of the Prayer Book, for distribution among soldiers at Governors Island;—from Messrs. Adams & Co, free transportation of the same from Philadelphia.

J. MCVICKAR, Chaplain, &c.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:

From St Luke's ch, Brooklyn, Rev J W Diller, 3; special contribuiion from Ch of Ascension, Rev G T Bedell, 15; from Rev Alex Varian, of Grace ch, Cleveland, Ohio, for purchase of Prayer-books, 10. Total amount, 28.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 30, 1846.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Treasurer acknowledges the receipt of the follow sums, viz:—

From Christ ch, Manlius, Rev D Pise, 3; Miss Gibbs, an annual subscriber, 3; Rev J W Diller, do, 2; Trinity ch, collection after an ordination, by Bishop De Lancey, 89 54; Ch of the Advent, Boston, Rev W Croswell, for the publication of Tracts by Bishop Southgate, in the Oriental language, 50; special contribution from Ch of Ascension, Rev G T Bedel, 1; an offering, the savings of two little children of Christ ch, Rye, 2. Total amount: 150 54.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 30, 1846.

Advertisements.

TO FEMALE TEACHERS.

WANTED immediately a young or widow lady to take charge of the English education of two or three little girls, and also to give lessons on the Piano, and in Drawing and Painting, to a class of small boys. She must be a communicant of the Episcopal Church, and be *fully* competent to instruct in the above named branches. Good recommendations will be required. For information of the situation, which is pleasantly located in the country, apply to Mr. Floyd Smith, at the office of the Churchman. July 4—3t.

BOOKS.

HOUSEHOLD LITURGY.

WILL be ready on Friday next, HOUSEHOLD LITURGY, or Order of Daily Prayer for Families, adapted from Ancient Offices, with occasional Prayers, Psalms, and ancient Hymns, by the Rev. C. S. HENRY, D.D.

This order of Domestic Worship has, it is believed, several eminent recommendations. In the first place, it supposes each member of the family, who can read, to have one of these books, and to join audibly in the service. This of itself is adapted to fix and keep up the attention, and to quicken the devout affections. The work is complete in itself, containing, Morning and Evening Prayer; a Selection of Psalms; a Selection of Hymns; Collects to be used throughout the year; Occasional Prayers and Thanksgivings, &c. &c.

HENRY M. ONDERDONK & CO.,
July 4. 25 John street.

YOUNG CHURCHMAN CATECHISED.

THE Young Churchman Catechised, by WILLIAM H. ODENHEIMER, A.M., Rector of St. Peter's Church, Philadelphia—Author of "Origin and Compilation of Book of Common Prayer," "The True Catholic no Romanist," &c. &c.

This Catechism is designed for the higher classes in the Sunday School, for Bible and Catechetical Classes, and for the Young Churchman who has attained an age in which historical enquiry is of interest.

Unpretending as this little book is, it has not been given to the Press without the inspection and approbation of several whose practical experience in the work of Church education entitles their opinion to the weight of authority.

The subscribers, being now the *Publishers* of this valuable Lesson-book, offer them singly or in quantities—price 25 cents single.

HENRY M. ONDERDONK & CO.,
Church Publishing Establishment,
July 4. 25 John street.

NEW WORK.

By the Author of "The Christian Year."

This Day Published.

LYRA INNOCENTIUM: Thoughts in verse on Christian Children, their ways, and their privileges. By the Rev. John Keble. 1 vol. 18mo., beautifully printed. 75
The same, in 12mo. superior edition - - - $1 00

CONTENTS:—1. Holy Baptism. 2. Cradle Songs. 3. Early Encouragements. 4. Early Warnings. 5. Children's Troubles. 6. Children's Sports. 7. Lessons of Nature. 8. Lessons of Grace. 9. Holy Places and Things. 10. Holy Seasons and Days.

For sale at HENRY KERNOT'S,
New up-town Bookstore, 633 Broadway,
☞ Where may be found all the newest American Works, as soon as published.
July 4—2t

HOBART'S D'OYLE AND MANT.

THE high reputation of this Commentary renders any commendation from us altogether unnecessary. The work in its present complete form is the richest legacy which Bishop Hobart has bequeathed to the Church amidst the many offerings of laborious zeal for which her members are indebted to him, and on account of which he is entitled to the gratitude of every Protestant Episcopalian and every Christian; it is now offered at the low price of $10—a circumstance which places them within the reach of families of limited means. There is no book in our judgment more richly worth the price asked for it—[Protestant Churchman.]

Published by
STANFORD & SWORDS,
July 4. 139 Broadway.

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXIV.

Salvation is the free and unmerited gift of God through Jesus Christ. It is appointed, however, to be conferred on men as the reward of their faithful use of appointed means, and faithful performance of appointed conditions. The means and conditions thus enjoined of God, and made by Him available through Christ to man's salvation, are often spoken of in Scripture in terms which, taken in an insulated sense, would appear to attribute to them a merit and inherent efficacy which, it is evident from the general current of Scripture teaching, exist only in the mediation of Christ, and the grace of the Holy Ghost. From these all means and conditions derive their whole value and efficacy; and whatever passages of Scripture may appear to admit of any other construction, must of course be understood in the light thrown on them by this clear current sense of the whole volume.

The terms too in which application to the means and conditions of salvation is enforced upon us, must be regarded as merely binding *us*, and not restraining that infinite benevolence of the Deity, whereby He extends His mercy independently of the appointed means and conditions, where He sees the want of them to be rather a misfortune than a fault.

Prominent, and indeed fundamental, among the appointed means and conditions of salvation, ranks the Holy Sacrament of Baptism.

During our Lord's earthly ministry, He made men His disciples by baptizing them, either in person, or by means of a commission given to that end to His apostles. When He was about leaving the world He issued an ordinance by which the same was, in all future time, to be the mode of receiving men into His Church or religion. With the promise of being with His apostles, that is with their office, both in their own persons, and in those who should be duly constituted their companions and successors, alway, even unto the end of the world, He invested them with the high and holy commission, "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—the phrase *make disciples of* being a better rendering of the original than "teach," which appears in our translation.

When the profane boldness of ingenuity, the ungodly spirit of party, or the, perhaps unconsciously cherished, *tendencies*, or the undisguised *hostility*, of heresy, have exhausted themselves in trying how to suit themselves with definitions touching the mode of men's being Christ's, and knowing themselves, and being known by others, to be so;—the MASTER's voice commands, *Be silent before Me*, and solves the whole by a decision which neither heaven nor earth can gainsay without guilt—"Make disciples of all nations, *Baptizing them*." His sheep—they who would meekly and unreservedly put themselves under the good Shepherd's care and guidance—hear this voice and follow it. Taught by Him, through a true and faithful dispenser of His word and will, they hesitate not firmly to believe, and dutifully to avow, that in *baptism* they were made members of Christ, children of God, and inheritors of the kingdom of heaven. They desire no explaining away of this clear evangelical doctrine. They need no intricate interpretations and arguings to show how God's gift of this knowledge of His will can be safely received by them. They see that it contains the whole Gospel system of mediatorial mercy, of free and undeserved pardon, grace, and salvation, of the connected truths of human depravity, sinfulness, and worthlessness, of an appointed way of remedying the sore and eternal ills hence arising, of man's duty to pursue that way, and his awful guilt and danger if he neglects it, of spiritual influences inclining and enabling him to do so, and of final success, not by any merit in himself, or in aught that he can do, but solely through the merits of his divine Mediator and Advocate.

Genuine confiding Christian faith, receiving the revelations, resting on the promises, and cherished in the true spirit, of the Gospel, doubts not, but earnestly believes, that He who is not a hard master, reaping where he has not sown, and gathering where he has not strawed, has not appointed a sacramental admission into His discipleship, with all its high and holy obligations, without providing therein also that spiritual guidance and assistance without which those obligations can never be discharged. With a full view of the recipient's need of such guidance and assistance, that faith connects equally full reliance on the gracious meaning of baptism *in the name of the Holy Ghost*. It cannot suppose that that Divine Person is an unconcerned Witness, or a mere formal Agent, in a transaction thus ordained of God. As that transaction makes the recipient the FATHER's, by adoption into covenant with Him; and the SON's, by being brought by Him into that covenant, and thus into membership with His body, made partaker of the benefits of His atonement and righteousness, admitted to the privilege of the communion of the flesh and blood which He offered in the great atoning sacrifice, and bound to a nhumble, holy, and obedient walking in all His commandments and ordinances; so does it make him the HOLY GHOST's, His possession, the temple of His residence, as the Sanctifier of all the people of God.

To seek to know, comprehend, or explain, exactly *how* the Holy Ghost thus takes possession of the baptized, and imparts to him the spirit of sanctification, the good Christian feels and owns is no part of his duty. The desire or effort for it is the vanity and presumption of the carnal mind, fearfully endangering his Christian character, weakening the foundation of his Christian faith and hope, and risking the loss of the blessing pronounced on those who have not seen, and yet have believed. Enough for him to know that if aught is right in his heart and life, it is the gift of the Holy Ghost, by whom he was in baptism sealed with the spirit of promise, consecrated unto the Lord, and therefore made partaker of that Spirit by whom the whole body of the Church is sanctified; and that if he grieves or quenches this Holy Spirit by resisting His influences, or by non-conformity to them, his will be a heavier condemnation than if he had never heard whether there be any Holy Ghost.*

Even if there were nothing further in Scripture giving direct instruction respecting the true nature, effect, and significancy of the Sacrament of Baptism, these words of its institution, taken in connection with what the Holy Ghost hath revealed of the covenant, Church, and dispensation of the Gospel, in other words of that state of discipleship into which Baptism is the entrance, fully prove what has now been said of it. We have however much in confirmation thereof.

"As many of you," says St. Paul, "as have been baptized into Christ have put on Christ."

From the context it appears that he is drawing a distinction between the members of the Mosaic Church, on whom was binding the observance of the ceremonial law, and the members of that better Church of Christ, for which the former was, as he terms it, a schoolmaster or preparer. "The law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. But after that faith," or the Gospel, "is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus," or by the Gospel dispensation; "for as many of you as have been baptized into Christ have put on Christ."

Hence it is evident that Christians are spoken of as members of the Church of Christ in the same sense as Jews were members of the Mosaic Church; and that Christians are subjects of what is styled faith, that is the Gospel dispensation, in the same sense as Jews were subjects of the law, that is the Mosaic dispensation. In referring to baptism, therefore, as what produces the former state, the Apostle evidently makes it the means of admission to the privileges of members of Christ's Church, or the Gospel dispensation—that is, of being in covenant with God in Christ, or being Christians. It is by being "baptized into Christ" that we "*put on Christ*"—put on the profession of His name, the badge of His religion, the privilege of the covering which He provides for His faithful people of His merits, formal obligation to the faith and obedience of His Gospel, and the title which He offers to all the spiritual and eternal benefits of His atonement.

"By one Spirit are we all baptized into one body." That is, by the accompanying grace of the Spirit of God, baptism unites us to the body or Church of Christ. His body is not dead; but *in Him is life*. Baptism or ingrafting into His body, therefore, must impart a partaking of His life, and therefore give the individual a being distinct from that which he derived from his earthly parents, although, like that, introducing him to duties and responsibilities, and, as these may be discharged or neglected, to results in ultimate blessedness or ruin.

Memorable too are our Lord's words to Nicodemus—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The person thus addressed was "a ruler of the Jews," among whom proselytes to their religion were baptized. For this indeed we do not read of any divine authority. But as they attached to the change taking place at this baptism the term *regeneration* or being born again, this circumstance shows the received meaning of that term. Our Lord applies it, in a similar sense, to the change taking place when "a man"—τις, any one—enters into His religion, or Church, often called in Scripture "the kingdom of God;" and represents this being "born again" as "of water and of the Spirit." He who would follow the teaching of Christ as a little child, and learn of Him, instead of indulging in cunningly devised theories, interpretations, and criticisms, sets the Apostle's value upon "the wisdom of this world," when he pronounces it to be "foolishness with God," and is content to let THE MASTER explain Himself, when, in reference to this *entering the kingdom of God*, or being subjects of enrolment as Christ's disciples, and therefore into His religion, covenant, or Church, He bids His apostles give this entrance, and make this enrolment, by baptizing men in the name of the Father, and of the Son, and of the Holy Ghost. *This*, therefore, is the being born again, or born of water and of the Spirit, whereof He spake to Nicodemus. That this was Christ's meaning, the Church, "a witness of Holy Writ," testifies when, reciting this interview of her Lord with Nicodemus, she declares it to set forth *the great necessity of the sacrament of baptism where it can be had*. This her testimony is decisive with the humble Christian, who therefore doubts not, but earnestly believes, that the reception of the sacrament of baptism is entering into the kingdom of God, by being born again, or born of water and of the Spirit.

That a great change has passed upon all who have received that sacrament, is evident from the application to them generally, as apostles were moved thereto by the Holy Ghost, of the expressions, "the elect of God, holy and beloved;" "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ;" "saints;" "them that are sanctified in Christ Jesus, called to be saints."

These and other like epithets, applied by the apostles to whole communities of Christians, in which, nevertheless, were many individuals deserving reproof for most unchristian characters and lives, imply, of course, a sanctity, not necessarily personal, a consecration, not necessarily made the rule of individual character and life, a setting apart to purposes and ends which yet may be thwarted by perverseness and iniquity.

Thus the simple teaching of God's word, divested of those "words without knowledge," whereby the presumptuous wit of man "darkeneth counsel," is—as the Church instructs us—that "being by nature born in sin and the children of wrath," our Maker has graciously provided that we may be "made the children of grace," and thus "called to" a "state of salvation through Jesus Christ our Saviour," that is, a state in which "salvation through Jesus Christ" is placed within our reach, or made ours, if we will seek and accept it on the terms of the evangelical covenant; in other words, the state of being each one "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Admission into this state is called by Christ *entering into the kingdom of God*, and *being made His disciples*; and by His apostle, *putting on Christ*; and is declared to be effected by baptism in the name of the Father, and of the Son, and of the Holy Ghost. As this is our passing from the moral state into which we entered at our birth, into another and infinitely higher and better one, it has pleased the Holy Ghost to call *it* too a *birth*; and as it necessarily comes after our natural birth, it is called a *new* birth, a being *born again*, or *re*-generation; and as it is appointed to be effected by that blessing of the Holy Ghost, which distinguishes the sacrament of baptism from the ordinary application of water to the person, and gives it such high and holy efficacy, this birth is called being "born of water and of the Spirit."

As in natural birth, God is pleased to impart the intelligent nature and gifts whereby the individual born is to have ability to perform the duties and fulfil the responsibilities that will be required of him as man; so in this new birth, are imparted the *spiritual* nature and gifts whereby the individual born is to have ability to perform the duties and fulfil the obligations that will be required of him as a *Christian*. In each case there is a deep mystery which the feeble brain of man cannot fathom. The reasonable nature, properties, faculties, and gifts, of the new born child are with him, though we see them not, and must wait for any other proof than faith in God, until, like the invisible and mysterious wind, we know them by their effects: so also of the spiritual nature, properties, faculties, and gifts, of the new born Christian. The reasonable nature, properties, faculties, and gifts of the man, he may neglect, pervert, and abuse, so as ultimately to forfeit all their blessings, and incur utter and irremediable ruin: so also of the spiritual nature, properties, faculties, and gifts of the Christian. Hence St. Peter warns us,* that the baptism which doth save us is not the mere outward rite, which may put away the filth of the flesh, but "*the answer of a good conscience toward God*." As Holy Scripture gives us no right to expect salvation without baptism, so neither by baptism, unless it produce the answer of a good conscience toward God. Baptism lays upon the conscience, the duty of renouncing all that God has forbidden, believing all that He has revealed, and doing all that He has commanded, and admits to the appointed channel of the grace needed for the fulfilment of that duty. Unless the Christian returns to these requirements the answer of a life and character uniformly governed and controlled by them, he has not that good conscience whereby he is honest before God, and his regeneration of water and the Spirit, will profit him no more than will the imparting of a rational and intelligent nature at his natural birth profit him who, in neglect or defiance of it, leads the life of "natural brute beasts," or of the infernal beings who are in perpetual rebellion against God. B. T. O.

* The writer does not remember to have seen better expressed the spirit in which the Christian should receive the Gospel's teaching respecting the holy mysteries of Baptism and the Lord's Supper, than in the annexed passage from Hooker, which has special reference to the latter sacrament. Such a spirit clears the Christian's path of much of the perplexity and entanglement which human folly and presumption have caused, and makes it one of pleasantness and peace. The *value* will be a sufficient apology for the *length* of the extract:—"He which hath said of the one sacrament 'wash and be clean,' hath said concerning the other likewise, 'eat and live.' If, therefore, without any such particular and solemn warrant as this is, that poor distressed woman coming unto Christ for health could so constantly resolve herself, 'may I but touch the skirt of His garment I shall be whole,' what moveth us to argue of the manner how life should come by bread, our duty being here but to take what is offered, and most assuredly to rest persuaded of this, that can we but eat we are safe? When I behold with mine eyes some small and scarce discernible grain or seed, whereof nature maketh promise that a tree shall come, and when afterwards of that tree any skilful artificer undertaketh to frame some exquisite and curious work, I look for the event, I move no question about performance either of the one or of the other. Shall I simply credit nature in things natural, shall I in things artificial rely myself on art, never offering to make doubt, and in that which is above both art and nature, refuse to believe the Author of both, except He acquaint me with His ways, and lay the secret of His skill before me? Where God Himself doth speak those things which either for height and sublimity of matter, or else for secrecy of performance, we are not able to reach unto, as we may be ignorant without danger, so it can be no disgrace to confess we are ignorant. Such as love piety will, as much as in them lieth, know all things that God commandeth, but especially the duties of service which they owe to God. As for His dark and hidden works, they prefer, as becometh them in such cases, simplicity of faith before that knowledge, which, curiously sifting what it should adore, and disputing too boldly of that which the wit of man cannot search, chilleth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard. Let it therefore be sufficient for me, presenting myself at the Lord's table, to know what there I receive from Him, without searching or inquiring of the manner how Christ performeth His promise; let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but ever patiently heard, let them take their rest; let curious and sharp-witted men beat their heads about what questions themselves will, the very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to His very cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side, in the wounds of our Redeemer we there dip our tongues, we are dyed red both within and without, our hunger is satisfied and our thirst forever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine; this bread hath in it more than the substance which our eyes behold, this cup hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ. What these elements are in themselves it skilleth not; it is enough that to me which take them they are the body and blood of Christ; His promise in witness hereof sufficeth; His word, He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true, O my soul, thou art happy!"—*Ecclesiastical Polity. Keble's Edition.*—V. lxvii. 12.

* 1 St. Peter iii. 21.

SELF-EXAMINATION.

Let it be observed, that although all sin, of whatever kind, is both offensive in the sight of God, and polluting in its effects on our own soul, it does not therefore follow that it is either necessary or right to aim, in our practice, *simultaneously* at the subjugation of *all* our sinful propensities; on the contrary, it is by selecting one or two, in the first instance, for our especial watchfulness, that we shall best succeed in our desire of ultimately "bringing every thought into captivity to the obedience of Christ." Some sins, indeed, there are, of such a nature as in themselves to forfeit grace; and they, if found to exist, *must* be abandoned all at once, with self-abasement, humiliation, and sorrow of heart, as we would avoid eternal ruin. To give a complete enumeration of such sins would be obviously impossible; but a few principal instances, among such as chiefly concern those who are most likely to turn their eyes on a production like the present, will show the *sort* of cases which are meant.

1. It might seem needless to specify, in the first instance, the absence of regular habits of prayer; or again, the habitual neglect of any plain and direct duty of ordinary life; or again, any practices, whether in our worldly calling or otherwise, which, though adopted by others, we well know to be wrong.

2. Or the habitual *intention* of doing something we know to be wrong, under a contemplated contingency; *e. g.* of fighting a duel should the "laws of honor" require it. This state of mind is also, as is plain, a habit of *deadly* sin.

3. Next we may mention, habitual sins of the flesh, which we need not more particularly specify.

4. Or any indulged resentment, or permitted absence of forgiveness and charity towards any human being.

5. Or the "dissembling with God;" pursuing any habitual course of action which we are afraid steadily to look in the face, lest we be compelled to acknowledge it to be wrong.

6. It is much to be remembered again, that love of money, or of knowledge, or of power, or reputation, may easily reach to a degree which implies *deadly* sin. To draw the line clearly in these cases is not easy: but any one, who may feel misgivings about his own case, may feel some strong hope that none of them exist in himself to so fatal an extent as to exclude the love of God, if he be able to recognize in his own habitual conduct some one continuous course of action or self-denial, which is plainly and without doubt referable to a religious motive; and if, again, he be fully aware of the sinfulness of such tendencies, whichever of them beset him, even while under their influence, and if he pray habitually for the pardon of such sins.

7. And lastly, let this be most carefully observed, that he is also in deadly sin who thinks of remaining stationary; who has not the full intention, by God's grace, of proceeding unceasingly, though gradually, in the subjugation of his other sins, one after the other; for this is the deadly sin of *sloth*.

But other sins there are, and not merely infirmities and unavoidable weaknesses, but of a more grievous character, of which it would still be very harsh and untrue to say that they are in themselves destructive of grace. For instance, a person perceives himself to be indulging and taking pleasure in the thought of his own good qualities, (real or supposed,) or his reputation and popularity, or the like; he perceives this, and yet does not check himself, and turn his thoughts to some other channel. Who will doubt that this is a very real and serious sin? yet surely not such as to class him, even for the time, with the ungodly and evil livers. And with regard to such sins as these, of which the awakened conscience will more and more perceive both the frightful accumulation and the intrinsic hatefulness in God's sight, it seems of great importance to bear in mind, that we shall succeed far better, by God's grace, in our noble aim of gradually vanquishing them, if we confine our *special* watchfulness to some two or three at a time.

In cases, then, where serious persons have not as yet formed any definite plan of religious action, or are dissatisfied with what they have formed, a few suggestions may be offered in regard to the use of the accompanying questions, which may, perhaps, be at least of partial service to some readers. Let us, suppose, then, as a beginning, that these questions be carefully gone through and considered once in every week, in order to measure by their help our conduct during that interval. This, especially after three or four repetitions, will possibly bring to our notice many sinful tendencies, of which we were not hitherto aware. These, it may be hoped, will still not be habits in themselves of *deadly* sin; in which case, our next task will be to choose out of their number those two or three, which we purpose to make the subjects of our *special* watchfulness. On the principles which may naturally guide us in this selection something will presently be said; but now let us suppose the selection made. Our duty then will be throughout the day, whether in solitary occupation, or the hurry of business, or the time of relaxation, to keep steadily in mind these our specially selected bad tendencies, both that we may contend against them, and note, as soon as it happens, any deviation from the rule of right to which they may lead us. Our conscience meanwhile will have been kept awake on *other* points of duty by our weekly examination, and we shall not fail to perceive in consequence several at least of those lapses in *other* sinful directions into which we may fall during the day. Our business, then, whether at night, or at whatever period in each day we set apart for the purpose of a brief but intent retrospect of our conduct, will be to pass through our minds the events of the past day, in order, recalling especially into our memory those failures in duty which we shall have noted as they occurred, and to ask pardon especially for them.

Even little children are to be brought up in habits of self-control and self-government. They are to be trained in faith of the baptismal blessing as having in them a seed of life, not indeed to be too hastily developed, not to be unnaturally forced to bear precocious fruit, (than which nothing can be more ruinous to the youthful mind;) but to be watched over, and fostered, and remembered in every step of mental training, until it comes forth in the due season the ripened fruit of self-denial and self-discipline.—*Dodsworth.*

One's self is often the most painful sight one can behold in God's creation; for it is one's own undoing of God's gracious work. No wonder that they who are strangers to God long to be strangers to themselves, or that, longing, they at last attain it. No wonder that obeying not His holy law without them, they would turn away their eyes from reading that same law written in their heart, which condemns them. And therefore the first call of God is to bring thyself back into thine own heart, whence thou hadst been an exile; to "recall" the soul's "ways to remembrance," is the first step in "turning the feet to God's testimonies;" to "commence with thine own heart," the first step towards "offering" it "a sacrifice of righteousness" on God's altar; to "come to himself" the prodigal's first step towards returning to his Father's home.—*Pusey.*

When we hear of God's threatenings, the enemy would tempt us to disregard what is said, under the notion that He is very merciful, and all will come right at last. And truly He is unspeakably merciful, else who could abide His presence? Yet He will have us know and remember that there is a place where He is, but where His mercy will never come: there are persons whom He keeps in being, bad angels and reprobate souls departed, who will know Him for ever and ever by His wrath alone. And this place is not so very far from us: we might at any moment cast ourselves into it: we know not how near to it our wilful backslidings may before now have brought us. And though we know not, among our acquaintance on earth, who will come to that dismal end, yet some among them, we must needs fear, will be of the number. We are sure it will be so with all who care not to avoid it.—*Keble.*

Want of faith, not submitting ourselves to the Gospel and the Church, will forfeit God's blessing as well as what we call immorality. This St. Paul especially warns us of, when he says that Christ "shall be revealed in flaming fire, taking vengeance of them who know not God, and obey not the Gospel of our Lord Jesus Christ." It will not be safe therefore for any one to say, "he does his duty to his neighbor, he is an honest sober man, and what could he be more if he was ever so regular in Church services?" Nay, but God, who is the Giver of salvation, tells you that it cannot be had on these terms only. You must turn to Him with your whole heart; you must learn to delight in His presence, and in the place where His honor dwelleth: more especially you must seek communion with Him through the body and blood of His blessed Son. Without the love of God, as shown by fruits such as these, in vain do we reckon upon the love we seem to bear our neighbor.—*Keble.*

We are justified by faith: but "faith without works is dead being alone." We see how the two are united in that parable of our Blessed Lord which finishes the twenty-fifth chapter of St. Matthew, and which is especially remarkable, as being the *last* parable which He spoke before He was betrayed to be crucified. "When the Son of Man shall have come in His glory, and all the holy angels with Him, and all the nations shall be gathered before Him, and He shall have separated them, one from another, as a shepherd divideth his sheep from the goats; the sheep on the right hand and the goats on the left;" the one thing mentioned, according to which our places will be fixed in the eternal world, is our having or not having done works of charity to Jesus Christ our Saviour. Here are plainly both faith and works; works, such as feeding the hungry, clothing the naked, and the like; faith, in that all Christians, all who have learned the Gospel, understand that these things are to be done as to Jesus Christ, and in love and honor of His name.—*Keble.*

We are *all*, *every one* of us, to appear, or be made manifest, befor the judgment-seat of Christ. The poor aged helpless person must appear, to give account of his poverty, age, and helplessness, whether he have improved them rightly, as opportunities of great patience, sweetness of mind and behaviour, command of temper, submission to the will of God. Those who are sick and in pain must appear, to give an account of their pain and sickness, whether they have made the most of it, as an opportunity for obtaining something like a martyr's crown. Those who are weak and slow of understanding, incurably ignorant from want of education, they too must appear, to give an account how they have acted on what little knowledge they had; whether they have kept the plain rules of honesty and truth; whether they have been temperate, chaste, and sober; whether they have kept their tongue from swearing and other bad words; whether they have been kind, and have done to others as they would wish to have done to themselves; whether they have tried to say their prayers heartily in the name of Jesus Christ crucified. Those who died in childhood, they also must appear, as many as had begun to be at all aware of the difference between right and wrong; and must give an account how far they have resisted or obeyed the warnings of their conscience, rather I should say, the motions of that good Spirit which entered into them at baptism, to be the guide of their life. Servants must give an account how far they have profited by opportunities given them in strict and holy families; and in particular, whether they have not wilfully forfeited the grace which God there provided for them, by continual indulgence in what seemed to them little sins, such as pilfering in trifles, petty deceits, falsehoods, and concealments, and other liberties of the like kind; which are thought little of at the time, but will make a heavy burthen hereafter, as hindrances in the way of Christian perfection. And masters in their turn must give account—and a sad account it will be to many of them—of their too great easiness and carelessness about the souls of their servants, of their suffering the law of God to be broken in order to save themselves trouble or inconvenience; and worse still, of the bad examples they have set, and stumbling-blocks put in the way of the little ones of Christ, committed to their charge as part of their household. They who have wealth will have to give account of their wealth, as the poor of their poverty.—*Keble.*

O what a sad waste and nothingness is a sinner's self! And therefore once anew, it must go forth out of itself, not as before to the world, but unto God; must empty itself, "pour out its heart before Him," take with it all its heavy weary load, and lay it down at the feet of Christ.—*Pusey.*

The slanderer is a compound of pride, envy, and malevolence, and is reclaimed with more difficulty than most other offenders. Divine grace must change the heart, before the tongue can be effectually restrained.—*Stowell.*

Who am I that I should make exceptions against the will of God, infinitely *great*, and *wise*, and *good*? I know not the things that are for my own good. My most earnest desires, if granted, may prove my ruin. The things I complain of, and fear, may be the effects of the greatest mercy. The disappointments I meet with may be absolutely necessary for my eternal welfare. I do therefore protest against the sin and madness of desiring to have *my will* done, and not the *will of God*. Grant, gracious Father, that I may never dispute the reasonableness of Thy will; but even close with it as the best that can happen. Prepare me always for what Thy providence shall bring forth. Let me never *murmur*, be *dejected*, or *impatient*, under any of the troubles of this life; but even find rest and comfort in *this*: This is the will of my Father and of my God.[1] Grant this for Jesus Christ's sake. Amen. —*Bishop Thomas Wilson.*

We shall be judged according to *all* our works: not with respect to this or that thing only, as men now vainly flatter and judge themselves. A man's being kind to the poor will not then save him from the wrath to come, if he have neglected Jesus Christ and his holy religion: neither will his having done no one any harm be taken in exchange for his want of sobriety and chastity. There will be found in that day but one only reason worthy to be taken in exchange for any sin: the Precious Blood, namely, of our Lord and Saviour Christ Jesus—and that ransom will be applied to none of us, except we have seriously applied ourselves here to the serving of him in holiness, according to our baptismal promise, not in one part of our duty alone, but in all. —*Keble.*

Advertisements.

SCHOOLS.

TRINITY SCHOOL, No. 76 VARICK ST.
REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each	5 00
Stationary,	50
Fuel for the season,	1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, E. Y. Higbee, D. D., Murray Hoffman, Wm. H. Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.

April 18—tf.

MISCELLANEOUS.

WANTED,—A liberal price will be paid for the Journal of New York Convention for 1830, by Wm. Ashkettle, Bookbinder, No. 60 William St.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture the above instruments, of superior quality, and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals, for the best Organs exhibited. GEORGE JARDINE,

aug 9—y 83 Anthony st., next door to Broadway.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing, punctually attended to.

THOMAS HALL, Nos. 80 & 86 Wooster st.,
dec 9—y near Spring.

TO CLERGYMEN AND OTHERS.

BOOKBINDING.—The subscriber respectfully informs his friends and patrons that he continues to carry on the above business in all its various branches, and respectfully solicits a continuance of their many favors; and also to assure them that all orders will be carefully and punctually attended to, with the utmost despatch and neatness, on the lowest possible terms.

He would refer Clergymen and others to the following gentlemen, by whom he has been heretofore patronized: Messrs. Stanford & Swords, Rev. S. Seabury, D. D., Rev. H. Anthon, D. D., Rev. J. H. Price, Rev. T. H. Taylor, D. D., Rev. M. Marcus, Rev. P. B. Irving, Rev. E. Y. Higbee, D. D., and J. S. Rogers, Esq.

WILLIAM ASHKETTLE,
nov. 15—y 60 William street.

ORGANS.

THE subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required. HENRY ERBEN,

sept 7—y Centre street, head of Canal.

THE CHURCHMAN'S PRINTING OFFICE.
11 SPRUCE STREET.

ALL styles of Book, Pamphlet, and Job printing executed with neatness and despatch. Orders may be left at the Church Publishing and Bookselling Establishment, No. 25 John st., or at the office, No. 11 Spruce st.

HENRY M. ONDERDONK & Co.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. MORRISON, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier, the ensuing season, twice a day—fare 12½ cents. Information as to the price of Burial Plots, &c., can be had at the Vestry office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street. nov. 9—y

MORRIS'S NATIONAL PRESS, a Journal for Home; a Repository of Letters; a Record of Art; a Mirror of Passing Events. Is published every Saturday, in the City of New York, at two dollars a year, in advance.

TO OUR READERS.

The Editor of *The National Press*, deeply convinced that religious and moral principles are essential to human welfare and happiness, will make it an object to guard its columns from whatever may militate against the true Christian character, or be offensive to pious readers. As it is, however, a secular paper, it is not intended to be an arena for religious disputation. But there will always be a recognition of the Gospel, as furnishing the only adequate test of truth and right in matters pertaining to human duty in every relation of life, with occasional inquiries into the bearing of Christian principles on subjects suggested by the current of events, and such occasional illustrations of the value of those principles, as those events may afford. Well written articles, in every variety of prosaic and poetical composition, favorable to the great interests of benevolence, charity, and good will to men, will always be welcome to our columns; which we will also be careful to supply with interesting authentic religious intelligence. It will be frank, and is perhaps proper, that we avow our own decided preference for the principles and system of the Protestant Episcopal Church, as they have generally distinguished the Diocese of New York. This, however, will never appear in a manner offensive to others. It is not our intention to open our columns to controversy; but while they will never be allowed for attacks upon the above mentioned principles and system, should they at any time have injustice done them in other secular prints, we shall consider it our duty to let ours be the medium through which fair play may be shown them.

Subscriptions, orders, remittances, and all communications, to be addressed (post paid) to

GEORGE P. MORRIS,
je. 20 No. 107 Fulton street, New York.

BOOKS.

☞ *At reduced prices, for Cash only.*

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION

Union Primer,	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	4 00
Beaven's Help to Catechizing,	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	2 50
Church Catechism,	"	1 00
First Truths,	"	2 00
Duty to God,	"	50
Church Primer,	"	1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers,	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds,	"	2 00
Questions on the Book of Common Prayer,	"	2 00
Collects from the Prayer Book,	"	1 50
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book,	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible,	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse,	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" " vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

THE PROT. EPISCOPAL SUNDAY SCHOOL LIBRARY, 81 vols., 18 mo., reduced price to poor schools, $10.

THE LIBRARY to this date, in 161 vols., of various prices. Total, $23,64 nett.

THE CHILDREN'S MAGAZINE, bound in 35 vols., of 144 pages each. Price for the set, $7,00 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

BEAUTIFUL BOOKS FOR GIFTS.

In quarto form, upon superfine paper.

THE SHADOW OF THE CROSS. An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cts.

SACRED ALLEGORIES. The Shadow of the Cross, and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 1-2 cents.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

NEW LIBRARY BOOKS.

LUKE SHARP. A Tale of Modern Education,	half morocco,	34 cents
THE DARK RIVER,	"	30 "
THE FALL OF CRŒSUS	"	31 "
THE CRIPPLE OF THE RAILROAD,	"	15 "

☞ Address all orders for Books, and all remittances, to DANIEL DANA, Jr., Agent,

may 16 Church Depository, 20 John street.

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusetts.
Boston—Charles Stimpson
Rhode Island.
Pawtucket—David Le Favour
Connecticut.
New Haven—Croswell & Jewett, booksellers
Hartford—Henry S Parsons
New York.
Albany—W C Little, Esq, bookseller
Catskill—Charles B Pinckney
Schenectady—A A Van Voorst
Troy—Young and Hartt
West Troy—George H Lewis
Lansingburgh—Alex Walsh, Esq, (gratis)
Poughkeepsie—E C Arnold
Hudson—Milo B Root
Auburn—Thomas C Miller
Geneva—R S Doolittle
Utica—Isaiah Tiffany
Watertown—J F Hutchinson, Esq, P M
Unadilla—A B Watson
Oswego—Henry Adriance
Buffalo—W B & C E Peck, booksellers
Fayetteville—D L Farnham, Esq
Pennsylvania.
Philadelphia—R S H George, bookseller

Delaware.
Newcastle—Hon James Booth
Maryland.
Baltimore—H Colburn
Chaptico—J Biscoe, Post Office
Princess Ann—Wm W Johnstone, Esq, P M
District Columbia.
Alexandria—Bell & Entwistle
Virginia.
Norfolk—George Rowland, Esq
Richmond—Joseph Gill
North Carolina.
Wilmington—A A Brown, Esq
South Carolina.
Charleston—A E Miller
Georgia.
Augusta—G McLaughlin
Alabama.
Mobile—William Kerr, bookseller
Mississippi.
Natchez—Brevoort Butler
Kentucky.
Louisville—Solomon K Grant
Lexington—William Iucho
Ohio.
Marietta—Arius Nye
Cleveland—Lewis Handerson
Michigan.
Jackson—P E Demill, Esq
Illinois.
Quincy—Henry H Hoffman, Post Office
Chicago—John H Kenzie, Esq
Missouri.
St Louis—R P Williams
Nova Scotia.
Halifax—Joseph H Graham, bookseller

THE CHURCHMAN'S PRINTING OFFICE, 11 SPRUCE ST.